The Christian Century

Published Weekly

Theology Turns to Man

By John Wright Buckham

The Dilemma of the Missionary in Japan

An Editorial

War as an Instrument of Religious Policy

By Robert Inglis

Palestine Moves Toward Partition

An Editorial

NOVEMBER SURVEY OF BOOKS

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The CHRISTIAN CENTURY

November 3, 1937

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Calendar of Coming Events

Oct. 31-Nov. 3. National Preaching Mission, Cincinnati, O.
Oct. 31-Nov. 3. School in Christian Living, Spokane, Wash.
Oct. 31-Nov. 3. School in Christian Living, Philadelphia.
Oct. 31-Nov. 3. School in Christian Living, Louisville, Ky.
Nov. 2-4. New York Area Retreat, Methodist Episcopal, West Point, N. Y.
Nov. 3. North Arkansas Annual Conference, Methodist Episcopal Church, South, Fort Smith.
Nov. 3. Texas Annual Conference, Methodist Episcopal Church, South, Texarkana.
Nov. 3. North Mississippi Annual Conference, Methodist Episcopal Church, South, Clarksdale.
Nov. 3-5. North Carolina Disciples Convention, Goldsboro.
Nov. 3-7. School in Christian Living, Vancouver, B. C.
Nov. 4. North Alabama Annual Conference, Methodist Episcopal Church, South, Gadsden.
Nov. 4. Western Mexican Annual Conference, Methodist Episcopal Church, Los Angeles.
Nov. 4. South Georgia Annual Conference, Methodist Episcopal Church, Dublin.
Nov. 4-7. National Preaching Mission, Richmond, Va.
Nov. 5-7. Wisconsin Youth Conference, Beaver Dam, Wis.
Nov. 7. Ford Hall Forum, Boston; Rabbi Stephen S. Wise, speaker.
Nov. 7-10. School in Christian Living, Seattle, Wash.
Nov. 7-11. Twenty-third Annual Meeting of World Alliance for International Friendship through Churches, in cooperation with Church Peace Union and Massachusetts Council of Churches, Boston, Mass.
Nov. 7-13. School in Christian Living, Chicago.
Nov. 7-13. National Education Week.
Nov. 9-11. Florida Disciples Convention, Orlando.
Nov. 10. Central Texas Annual Conference, Methodist Episcopal Church, South, Fort Worth.
Nov. 10. Little Rock Annual Conference, Methodist Episcopal Church, South, Hope, Ark.
Nov. 10. Oklahoma Annual Conference, Methodist Episcopal Church, South, Oklahoma City.
Nov. 10. Memphis Annual Conference, Methodist Episcopal Church, South, Brownsville, Tenn.
Nov. 10. Arizona Annual Conference, Methodist Episcopal Church, South, Tucson.
Nov. 10. Mississippi Annual Conference, Methodist Episcopal Church, South, Hattiesburg.
Nov. 10-14. School in Christian Living, Portland, Ore.
Nov. 11. South Carolina Annual Conference, Methodist Episcopal Church, South, Marion.
Nov. 11-14. National Preaching Mission, Shreveport, La.
Nov. 12. Indianapolis Council of Federated Church Women, Semi-Annual Meeting, St. John's Evangelical Church.
Nov. 14. Ford Hall Forum, Boston; Abbe Ernest Dimnet, speaker.
Nov. 14-17. National Preaching Mission, Tulsa, Okla.
Nov. 16-18. Georgia Disciples Convention, Fitzgerald.
Nov. 16-18. Mississippi Disciples Convention, West Point.
Nov. 16-18. United Brethren State Congress, First United Brethren Church, Indianapolis, Ind.
Nov. 17. Louisiana Annual Conference, Methodist Episcopal Church, South, Bogalusa.
Nov. 18-21. National Preaching Mission, Wichita, Kans.
Nov. 19. American Section, Universal Christian Council for Life and Work, New York.
Nov. 20. Conference on the Promotional Work of the Churches, Philadelphia.
Nov. 21-24. National Preaching Mission, Quincy, Ill.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LIV CHICAGO, NOVEMBER 3, 1937 NUMBER 44

EDITORIAL

THE Belgian government announces that the conference of signers of the nine power treaty, which was to have opened at Brussels on October 30, has been postponed until November 3. The delay, it is hoped, will prove sufficient to induce the Japanese to attend, since previous announcements from Tokyo had alleged the shortness of time as the principal reason why it was expected that Japan would not be represented. As the date for the conference nears, however, the question grows as to why any of the nations are attending. What is the purpose of this gathering? Is it meeting to find out whether the nine power treaty has been broken? If so, it is a peculiar way of seeking information. The League of Nations has already announced that, so far as its members are concerned, Japan is guilty of aggression in China. Mr. Roosevelt made it clear in his Chicago speech that, in American eyes, Japan stands condemned. No; a panel of the sort to convene at Brussels is hardly eligible to discharge judicial responsibilities. Then perhaps the conference is meeting to offer mediation? That seems the more likely supposition. It needs to be remembered, however, that it takes two to give an offer of mediation any usefulness, and that up to the present the only mediation which Tokyo has been willing to consider would balance a Japanese withdrawal from Shanghai with permanent Japanese occupation of all China as far south as the Yellow river. And any mediation on such a basis would be to give international sanction to the very partition of China which the nine power treaty forbids.

What Is the Purpose of the Brussels Conference?

Is General Distance Coming Into Action?

IN discussing Napoleon's ill-fated invasion of their country, Russians have a saying, "He defeated all our generals but General Mud, General Snow and General Distance." Considering the changes which have recently taken place in the fighting in north China, the observer begins to wonder whether General Distance has begun to come into action in that terrain. General Mud has been reported in the field on several occasions; General Snow will be on the ground before long. But it is General Distance whom the Tokyo general staff has most to fear. Can the apparent slowing up of the Japanese advance in Shantung and Shansi provinces mean that this redoubtable warrior has already reached the front? At present, as nearly as can be computed from the incomplete newspaper dispatches, the Japanese are holding a little more than a thousand miles of communications in north China, most of them single track railway lines. No one has believed that China could defeat Japan in a series of pitched battles or regular military campaigns. China's hope has been that Japan would extend her occupation to such an extent that guerilla warfare would, in course of time, exhaust both the invading troops and the invader's treasury. And it is the over-extended line of communication which gives the guerilla his opportunity. Meanwhile, in the other theater of war the Japanese have at last won a victory which should have even greater psychological than military importance. After two months of siege warfare the Chinese have finally been compelled to evacuate Shanghai. At the present moment it is not known whether General Chiang Kai-shek will attempt to make a stand with the German trained troops which have been defending Shanghai in the lower Yangtze delta or whether they will be withdrawn up the river in the vicinity of Nanking. But the mouth of the river is now in Japanese hands.

Bishop McConnell Has An Anniversary

BISHOP Francis J. McConnell's twenty-fifth anniversary as a bishop in the Methodist Episcopal Church was fittingly celebrated last week in New York. For a great many years Bishop McConnell has been one of this country's most useful citizens and most valuable religious leaders. He came to the Methodist episcopate by the well worn path of the presidency of DePauw University, but that is almost the only beaten path he has ever followed. He has been a path-breaker, especially in exploring the field of the church's responsibilities. Worshipers of the god-of-things-as-they-are have inevitably considered him

a dangerous man. But to its own honor, the church has honored him. He has been president of the Federal Council of Churches of Christ in America and of the Religious Education Association, and Lyman Beecher lecturer at Yale and Barrows lecturer in India. More significant than his official dignities has been the wide recognition of his influence. In his address at the anniversary, Bishop McConnell painted a not too roseate picture of the present. He sees increasing peril to civil liberties and free speech even in a democratic country. Nationalism is Christianity's most formidable rival. The majority of men and women who have lived, down to the present time, have had no decent human opportunities. Yet those who realize and deplore this condition, and whose conception of Christianity impels them to see in it a challenge to religion, can speak only at their own peril. Never until the present year, he said, "has any church in my area refused to accept the services of a pastor because of his social views, or paid any attention to the threats of outsiders against the continuance of a preacher." The world is "a much grimmer place than we thought it was." He views the scene with realism, not with pessimism. As an antidote against pessimism, such a man as he is invaluable.

Balancing the Federal Budget

IN JANUARY the President thought that the federal budget for the current year would be balanced; in April he predicted a deficit of a little more than $400,000,000; in his October budget statement the deficit is estimated at nearly $700,000,000. The reasons, simply stated, are the two obvious ones: less income and larger expenditures than were anticipated. Yet the income is larger than ever before. As to expenditures, there have been many small economies but these are more than matched by a few unexpectedly big spendings. However, the situation can scarcely be considered desperate when the estimated deficit for this year is still two billion dollars less than the actual deficit for last. Equally significant is the President's statement that two of the costly agencies, PWA and RFC, are about through. Does this point to a gradual demobilization of the federal agencies and administrations by which the government has been fighting the depression? Hardly. There are those who argue that the essential reason for the deficit is that the federal government has taken on too many responsibilities, and that no amount of economy in administration will make much difference unless it stops trying to do so many things. They quote Mr. Roosevelt's own words, uttered five years ago: "You cannot go very far with any real economy without a complete change of concept of what are the proper functions and limits of the federal government itself." The President, wisely and properly, encourages private business to go as far as possible in the reabsorption of the unemployed and private benevolence to care for relief so far as possible by supporting community chests. These are both very necessary things. But there is no ground for supposing that he means that the federal government should stand from under, or that the people desire it to do so. The government has tried some costly and not very successful experiments in social welfare, and there have been lamentable abuses both by partisan manipulators and by private beneficiaries of these activities. But it is a safe prediction that this country is not going back to the dictum that "that government is best which governs least." It has come to the realization of some social responsibilities which it can never again ignore. Budgets will have to be made, and ultimately balanced, with that fact in view.

Restored Rheims Cathedral Is Consecrated

ONE of the major architectural casualties of the great war was the thirteenth century cathedral of Rheims. It was both beautiful and historic. Rheims had been considered a very holy place ever since the baptism there of the conquering Clovis, in the year 496, for which occasion—according to the story for which Bishop Hincmar vouched three hundred years later—a white dove brought a vial of oil from heaven. The chance to use this vial was the chief inducement which brought so many kings of France to Rheims to be crowned. The restoration of the shell-wrecked cathedral was made possible by a generous gift of American money. The name of the donor need not be mentioned, since everyone knows it, but he is a liberal evangelical Protestant. It was a right and beautiful thing for an American Protestant, liberal in more ways than one, to make possible the rebuilding of this notable French Roman Catholic edifice which was consecrated a few days ago in what is described as a "solemn and grandiose" ceremony. Every possible piece of traditional symbolism was used and everything was done that could be done, from the procession of a cardinal and six hundred priests to the distribution of bones and relics of five saints among as many altars, to make it clear that this was not merely a national monument but a Roman Catholic church. But that also was right. A great historic building that is a church loses much of its historic value if it ceases to be a church. Rites may be performed in it which seem repulsive and superstitious to those of another faith, but they are part of the tradition which gives the building its meaning. If the building is to be restored, let its worship be restored too, since that worship is still meaningful to those who love the building. Gifts for the expression and extension of international good will must have that fine quality of unselfishness which leaves the recipient spiritually free.

Tammany Hall Tries Again

THE day before the date under which this issue of The Christian Century is published the voters of New York City will have determined whether Mayor La Guardia is to be continued in office for another term or is to be succeeded by the Democratic candidate, Jeremiah T. Mahoney. As we go to press, La Guardia is generally favored to win, although many observers predict that the contest will be close. Mahoney, opposed by Tammany in the Democratic primary, is now enthusiastically backed by that organization. La Guardia, officially the Republican and the American Labor party candidate, is supported by the same nonpartisan forces which put him in office four years ago and, it is fair to say, by most disinterested friends

of good government in the city. The issue turns finally upon the attitude of labor. Until recently there was no doubt that its almost solid strength would go to La Guardia. Not only did he have the wholehearted backing of the C.I.O. unions, which form the backbone of the American Labor party, but he had been pledged support by the Central Trades and Labor Council, which speaks for the A. F. of L. organizations. New York labor, however, is traditionally Democratic, and Mr. Mahoney has the deserved reputation of being a friend of labor. Tammany Hall, having bitterly fought Mahoney a few weeks ago because of his generally liberal record, is now exploiting that record to the limit in a desperate effort to regain its lost hold on organized labor's allegiance. It has managed to secure endorsements for its candidate from Governor Lehman, Senator Wagner and Secretary Farley. Farley's action is not surprising, especially if the rumors that he aspires to political office in New York are to be credited, but that Lehman and Wagner should be willing to follow in this matter a course so obviously dictated by mere political expediency is disappointing. It is hardly likely that labor will allow itself to be fooled by such tricks into turning its back on a city administration which has been consistently friendly and fair. Everything points to the second major defeat within two months for Tammany. That ought to finish what was left of it.

Non-Intervention Negotiations Are Getting Nowhere Rapidly

AFTER a week of what seemed like feverish haste in comparison with the customary tempo of diplomatic interchanges, the negotiations for the withdrawal of "volunteers from Spain" have made precisely no progress. Italy's preposterous proposal of a man-for-man withdrawal —absurd because there are from four to six times as many Italians fighting for Franco as all other foreigners fighting against him, and because Italy is the only government that has troops in Spain subject to its orders—was first countered by the suggestion that withdrawals should be proportionate to the number of volunteers on each side. Fair enough in the abstract, but impossible because the numbers are unknown. Italy suggests: first extend belligerent rights to both sides in the Spanish conflict; then make a "token" withdrawal of equal numbers of volunteers; then consult with the two governments in Spain about the possibility of getting all volunteers out. (About this time Franco made an important advance in the northwest by taking Gijon.) British and French counter-suggestion: first make equal token withdrawals, waiving inequality of total numbers; then consider extending belligerent rights; then send to Spain a commission representing the non-intervention committee to see how many volunteers there are on each side. Accepted by Italy and Germany, except that Mussolini won't let anybody count his volunteers. He has said there were only 40,000. That is his story and he will stick to it. And this is what was trumpeted in the headlines as "breaking the deadlock"! There is not the slightest sign that the fascist powers have in any way modified their determination to see to it that their side wins. At present their side is making rapid gains. Diplomatic delay in coming to grips with the non-intervention problem is one way of helping it. The sending of a commission to Spain to count noses ought to be good for several weeks more of delay, followed by a disagreement upon the report. By that time perhaps Franco and the 40,000 (or more) Italians may have driven a wedge between Catalonia and Valencia, or may possibly have taken Madrid. That, at least, is the strategy.

Labor Explores the Way to Peace

AS WE go to press the peace conference between representatives of the Committee on Industrial Organization and the American Federation of Labor is getting under way in Washington and it is too early to venture any prediction as to its outcome. On the whole there is reason for hope that progress toward closing the disastrous breach in the ranks of organized labor will be made. Both groups have expressed themselves as genuinely concerned to find a basis for cooperation, and however the leaders may feel about it, there is no doubt that labor's rank and file want peace. So far only the C.I.O. has made a proposal of terms. It offers to return to the A. F. of L. on three conditions: that the American Federation accept the principle of vertical organization in the so-called mass industries; that the C.I.O. be incorporated as a separate and independent department within the federation; and that a national convention of all the unions in both national organizations be called to ratify whatever settlement the conferees are able to agree on and to take any further action required to make the consolidation effective. It is doubtful whether the A. F. of L. will agree to these conditions as they stand, particularly the second of them. But if the older body will declare and make good its willingness to accept the first, that is, to adopt the policy of industrial organization for the mass production industries, it will be hard for the C.I.O. to maintain its insistence upon absolute autonomy. The way to peace, therefore, is open. It remains to be seen whether the representatives of labor will be wise enough to take it.

Immediate Independence For the Philippines?

PRESIDENT QUEZON has again asked the Philippine National Assembly to vote in favor of complete independence for the islands by 1938 or 1939. Under the existing law which brought the Philippine Commonwealth government into existence, the final ties with the United States would not be cut until 1946. Mr. Quezon recommends that they be cut at once. Well, why not? What is there to be gained by the interval period? At one time there was a theory that the Filipinos would use such an opportunity to sit at the feet of Americans and learn the art of government, but we are not so sure as we once were that the art of government as learned in this country will turn out to be the best conceivable. Then there was an idea that the Philippines could use the transitional period to clear up their economic problems, but it is already apparent that nothing of the sort will happen. President Quezon more than hinted in his speech to the National Assembly that the real reason for the ten-year lag in granting full independence has been that Americans in the Philippines might

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be given plenty of time in which to liquidate their investments. In the meantime, the United States remains in the middle of a Far Eastern situation which is becoming more threatening every year, and remains there in the anomalous situation of being responsible for a country in which it no longer holds true authority. Even the question as to what authority it does have is shrouded in debate, as Commissioner McNutt's perturbation over precedence in toasts at Manila banquets revealed. What national or international interest is there to be served by retaining a nominal American sovereignty over the Philippines for even one year after the Filipinos have asked to have that relationship ended? A good motto for American policy in the islands would seem to be that of the Minneapolis millers: Eventually; why not now?

Palestine Moves Toward Partition

EVENTS in Palestine are driving toward the realization of the plan, proposed three months ago by a British royal commission, for the partition of the land between Arabs and Jews, with a buffer strip to be held by the mandatory power. It is not a good scheme. It pleases neither of the parties that have most at stake. Jews and Arabs who will agree upon nothing else are agreed that this is a poor way to settle the problem.

Partition has certain advantages for Great Britain: first, in enabling her to get out from under a heavy burden of responsibility for keeping the peace between hostile elements in a united Palestine occupied by the two peoples; and second, in giving her a small but sufficient territory, more definitely hers than any part of Palestine now is, to serve as a military, naval and air base in the eastern Mediterranean. But the Palestinian Arabs can be confidently expected to resist any attempt to push them into one end of the country; and the Jews, with their imaginations aflame with Zionist zeal for the restoration of their "homeland," will not readily submit to being limited to a mere segment of a land which is admittedly too small to accommodate them even if they had all of it.

When the partition proposal was first made, it seemed not unreasonable to suppose that there was no serious intention of carrying it into effect. It was easy to think of it as a threat, or at least a warning, to the two parties. It might be taken as a way of saying: This is what may happen to you unless you compose your difficulties and show that you can live harmoniously in a single country. Take your choice: cooperate in a whole Palestine, or be segregated in the areas that may be assigned to you.

The Jewish protest has been purely verbal. Indeed, a very considerable element among the Jews of Palestine has not protested at all but, as though they took the warning in good spirit, has made a definite effort to reduce the friction by bringing into prominence leaders of a less extreme and more cooperative sort. Among the Arabs, on the other hand, there has broken out an epidemic of anti-Jewish violence which has assumed the proportions of a reign of terror. It may be that this was not intended to be an answer to the proposal for partition. If it was so meant, it was a very foolish answer, for its effect is to go as far as any act of one side could toward making partition inevitable.

The extent and character of this terrorism can scarcely be conveyed by merely general statements. Press dispatches for three days include such items as these:

> A band of Arabs fired on a Jewish colony, killing a small boy.
>
> A Jewish theological student was stabbed in Jerusalem while sitting under a tree studying his lesson in the Talmud.
>
> Jewish laborers near Jerusalem were fired on while returning to their village in two buses.
>
> An Arab merchant, suspected of being a police informer, was killed by other Arabs.
>
> Two Arabs caught bombing a train were killed by the British police.
>
> At a post between Hebron and Beersheba a band of Arabs attacked and disarmed the police and drove them away.
>
> An attempt was made to blow up a bridge on the Jerusalem-Jericho road.
>
> Telephone lines were cut last night in several parts of the country, especially in the north.
>
> A Jewish colony at Artuf, in southern Palestine, was attacked by an armed Arab gang today.
>
> All trains are to be accompanied by armed police, beginning tomorrow (October 18).
>
> "Terrorism, shooting, sniping, murder and banditry again are reigning throughout Palestine. Arabs in the towns and villages are being told by agitators that they should not fear the British because the latter are themselves afraid of that 'great man' Mussolini. So the Arabs have let loose again; firing from ambush, attacking police stations, blowing up bridges, dynamiting trains and firing on Jewish settlements." (*New York Times,* Oct. 19)

In the British House of Commons it was announced that the government will "take the most vigorous measures to combat terrorism" before attempting to carry out the partition program, and that the government feels free to carry it out "in the light of the recent approval by the League of Nations council."

Almost simultaneously comes the promulgation of a new law restricting Jewish immigration into Palestine in terms of what may be considered advisable "under political conditions" from time to time, thus apparently abolishing the criterion of the economic absorptive capacity of the country, and defining Jews as "persons of the Jewish faith." If this latter phrase means what it says, it would seem to be a violation of the terms of the mandate, which requires that there shall be no discrimination on religious grounds. The application of the new restrictions will be postponed one month from the date of its announcement to give opportunity for comment and protest, of which there doubtless will be and ought to be plenty.

So what was already a tangled and difficult situation has become distinctly worse. It may be that partition will be the only way out—if it is a way out. But it is not a good way. It is not a solution of the problem but an admission that it cannot be solved. Great Britain, which bears the brunt of the present burden and which also stands to gain most by this method of getting out from under, may be willing to make that admission, but there are many who are not willing.

But if there is any one thing which, even more than this new outburst of Arab violence, will tend to persuade disinterested observers that the Palestinian problem cannot be solved without partition, it is the reiteration of the claim

that the whole of Palestine belongs to the Jews and that there is no justice or decency in the world unless it is given to them, from Dan to Beersheba. This demand, which the Zionist Congress last summer refused to support, has found recent emphatic utterance among one element of American Jews.

One way of putting the argument is this: The British hold Palestine by conquest; the Arabs hold it by occupancy; but historically it belongs to the Jews. To this it might be replied that no tribe or nation within the period of recorded history has ever gained title to Palestine by any other method than conquest. The Hebrews certainly had to conquer it. The assertion that it belongs "historically" to the Jews, to the exclusion of the Mohammedan tribes that have occupied it for a thousand years, rests upon the assumption that the only period of history that should be taken into account in this matter is the period of what is, to Jews and Christians, "sacred history." The appeal to history, limited to eight or ten centuries before the Roman conquest, can support a valid title only on the assumption that God gave Palestine to a chosen people and meant that it should be theirs forever. To Jews of today who believe that such a gift was made and that they were and are the chosen people, this is necessarily quite conclusive. But they should at least be able to understand that those who do not share these views cannot be greatly moved by the claim that the land is theirs "historically."

Few Jews, few even of the most ardent Zionists, in their conversation with gentiles, are willing to assert that they are, now and forever, the chosen people of God. But that conception is implied in the assertion that "historically" Palestine belongs to them rather than to the descendents of any others who have occupied it during the long course of history.

But there is another argument which is free from this implication. It may be stated thus: The Jews constitute a folk. A folk must have a land. There is no conceivable land except Palestine for the Jewish folk. Therefore, the Jews must have Palestine.

The defect of this syllogism is in its major premise. The Jews are not a *folk*. This is a German term, *Volk*, which, if it is to be used with any accuracy, must be used as the Germans use it. In the only sense here applicable it means a community on a national scale having a common race, language and culture. The Jewish people as a whole have none of these elements in common except a certain degree of racial kinship. There is a Hebrew language, but relatively few Hebrews speak it. There is a body of Hebrew culture and custom—or a number of related but variant strains of culture—but the majority of American Hebrews, at least, are completely detached from this tradition. A folk is a nation considered in its racial and cultural, as distinct from its governmental, aspect. The Hebrew people are not a nation, though they sometimes apply that term to themselves. This whole argument that the Jews must have a land (that is, Palestine) because they are a nation or a folk might be sound if such a conception as that presented, for example, in Kaplan's *Judaism as a Civilization* described a reality instead of an aspiration—a picture of what a few Jews would like to have all Jews be and do.

It is more than a little unfortunate that this conception of the folk as a sacred entity possessing racial purity, cultural homogeneity, linguistic unity and a territorial basis, having been developed by the Germans to a fanatical extreme which makes anti-Semitism inevitable, should also be employed by Jews as a ground for claiming title to Palestine to the exclusion or subordination of the Arabs. Christians want to sympathize with the Jews in their desire for a homeland, as they do sympathize with them in their sufferings in the lands where they have made their homes, but Christians also wish that Jews would not make sympathy difficult by making bad arguments for a good cause, and by giving the cause itself a form that does not take into account the rights of other "folks."

The Arabs are undoubtedly a hard people to live with, but they and their co-religionists have been in Palestine a long time. If we cared to take note of Mohammedan anniversaries, we might in this very year celebrate the thirteen hundredth anniversary of the conquest of Palestine by the Caliph Omar. The crusades, which interrupted the Mohammedan occupancy for about a century all told, were not a very creditable episode in Christian history. Nobody wants another crusade to reinstate the Jews in the land which they have not ruled since Pompey conquered it just two thousand and two years ago. But it would take little less than a crusade to eliminate the Arabs.

Indefinite policing of mutually hostile peoples in a land holy to both of them is intolerable. The Arabs furnish most of the violence, the Jews most of the provocative claims to exclusive possession. Unless the wiser heads on each side can control the policies of both, partition may be the only way out.

The Dilemma of the Missionary in Japan

AN INCIDENT which took place during the recent General Convention of the Protestant Episcopal Church throws a strong beam of light on the problem which besets the Christian church in its relation with the modern state. In their gathering at Cincinnati the Episcopalians, deeply moved by reports of aerial bombing of open towns and civilian quarters in the current fighting in China, felt impelled to adopt resolutions of protest. The report in the *New York Times* can doubtless be accepted as giving an accurate account of what happened:

> A resolution condemning in general terms the slaughter of noncombatants and the violations of the sanctity of treaties was also reported by the committee of fifteen. The Right Rev. G. Ashton Oldham, Bishop of Albany, who helped frame the resolution, explained to the bishops why it was not more specific. He said that the committee had received cablegrams from bishops of the church in Japan saying that specific mention of the name of Japan in such a resolution would hurt the work of the church there and advising that recent remarks made by the Archbishop of Canterbury about Japan had already had that effect. Disclaiming any desire to "sidestep," Bishop Oldham said that, nevertheless, it had seemed best to have the resolution expressed in general but strong terms. Both houses passed the resolution as it was offered.

The reference to the Archbishop of Canterbury, made by Bishop Oldham, concerns the presence of that church

leader at the mass meeting held in the Albert Hall, London, early in October, to arouse British sentiment in favor of a consumers' boycott of Japanese goods. From the time the primate of the Anglican Church announced his intention of presiding at that meeting, a succession of protests from Anglican missionaries in Japan were reported to have been sent to him. The general tenor of all these seems to have been the same, namely, that whatever the measure of indignation felt by the individual, Dr. Cosmo Gordon Lang, at the bombing tactics pursued by the Japanese in China, the head of the Church of England had no right to embarrass and endanger the missionary work of that church in Japan by taking part in the Albert Hall meeting.

The problem which underlies both these incidents—the one in London and the one in Cincinnati—is a real one. There will be many who will argue that the delegates to the Episcopal General Convention followed a wrong course; there will be as many, and perhaps more, who will insist that the action taken at Cincinnati was right. The archbishop's action will provide an equally live topic for debate among thoughtful and devoted Christian leaders. But none of the parties to incidents such as these faces a problem so involved, or one so fraught with long range consequences, as the missionaries themselves. Three weeks ago we discussed in these columns the question of "The Missionary's Conscience" as related to the Far Eastern conflict. That discussion had to do, however, only with the problem of conscience as it confronts the missionary in China. Who at this distance is capable of grasping both the extent and the infinite subtleties of the same problem as it today stands athwart the path of the Christian missionary in Japan?

At the outbreak of the war, the Christian forces in Japan were called upon by the government for support. Varied reports have reached this country of the exact form which the approach took; probably it was not as sensational in phraseology as some of these reports have indicated. But it is reasonable to believe that the government, in dealing with the Christian bodies, made its desires known in a manner somewhat more direct and more exacting than when it approached non-Christian bodies. After all, to the Japanese authorities the Christian enterprise has never fully rid itself of an alien status, and there persist within its dogma at least faint echoes of pacifist or socialist ideas which normally fall within the category of what the Japanese police call "dangerous thoughts." In the circumstances, it was but natural that, as soon as the Japanese government undertook the regimentation of its home front, it should have sought Christian support with what was much more warning than appeal.

As was equally natural, Japanese Christians responded to the government's approach to the limit of their resources. It may be true, as has been asserted, that many of them secretly bemoan the invasion of China. But outwardly, this group of three hundred thousand Christians have taken every possible means to convince their compatriots that they have not lost their patriotism, and that they are not tied to the leading strings of an alien culture. Churches have been turned into depots for the gathering of troops on their way to the front. Congregations have devoted themselves to the making and distribution of soldiers' comfort kits. And, as Dr. Iglehart reports in our news columns this week, the Christian leadership of Japan, no wiser than the Christian leadership of other countries which have passed through the fires of the war Moloch, has welcomed this period of perfervid patriotism as affording an unparalleled spiritual opportunity.

Superficially considered, of course, this is simply the picture of any church in any nation in time of war. But in the case of Christianity in Japan there is more to the situation than at first meets the eye. For a number of years—ever since the modern, strident species of Japanese nationalism began to assert itself—pressure has been growing to nationalize the Christian community. This movement has taken too many forms to permit its treatment within the limits of an editorial, but in general it may be said that there has been one form of pressure which has arisen within the Christian church and another form which has been exerted by the Japanese state, and that recently both forms have tended to coalesce.

The growth of pressure within churches on mission fields for increased national leadership is a common phenomenon. Usually it is the phenomenon seized on by the missionary societies in Western lands as affording clearest proof of the success of their efforts. The establishment of an indigenous church is generally regarded as the principal aim of Protestant missionary effort in all the larger mission fields. This process got under way earlier in Japan, and has proceeded farther, than in any other major mission territory. In many of the denominations in that country it has come to be true in actuality, as distinguished from being true in theory or in resolutions, that the missionary has been put in an advisory relationship. Last year a striking illustration of this tendency came to attention when a hundred Japanese officers of the Salvation Army withdrew to form a national organization of their own, refusing longer to take orders from the London headquarters.

Since the emergence of the Japanese state with a sense of Asiatic mission, this drive for the "Japanification" of the Christian enterprise in that country has received strong reinforcement from the secular authorities. The growth of emphasis on Shintoism as a religion of patriotism, with its adoration of the emperor as the divine head of the state by virtue of his descent from the Shinto sun goddess, has revived a cult which involves grave problems for the Christian. What happens when a student in a Christian school, or an adult Christian visiting a Shinto shrine, genuflects before a portrait of the emperor or burns incense at the altar of an imperial ancestor? The Japanese authorities have argued that nothing happens beyond an act of patriotic avowal, somewhat analogous to the salute to the flag performed in American schools (and resisted by Jehovah's Witnesses). But some missionaries have insisted that idolatry is involved, quite as much as would have been the case among the first-century Christians who were called on to burn incense on the altars of the Roman emperors. Before the present war in China broke out, however, practically all Christian schools had set up imperial portraits before which students made daily obeisance. All Christian schools, likewise, had installed military drill. This included theological seminaries.

It was at about the time when the Japanese state began putting the pressure on the Christian community to complete its process of "Japanification" that most of the mis-

sionaries decided it had become the part of wisdom to have little to say on matters which had so clear a political tinge. Many Japanese Christians received with outward joy the decision of the government to introduce the emperor cult into Christian schools. Only in Korea among a group of fundamentalist missionaries was there concerted resistance. In Japan proper, the average missionary probably felt that his intervention would only make the difficult situation of the Japanese Christians more difficult; therefore, he kept silent. Today, with the war tension to be taken into account, he feels that to his own silence there should be added the silence of whatever churches may have sent him into missionary service. He is on pins and needles lest any word spoken in London or Cincinnati or anywhere else in the West should bring down the wrath of the state on the minority group for which he feels a responsibility.

We give this brief and necessarily over-generalized description of the situation in which the missionary in Japan finds himself in order to make the difficulty of his position clear. Should he have spoken out against the introduction of the nationalistic cult into Christian schools? Should he have denounced the attack on China in 1931 and 1932, and the renewal of that attack this year? Should he have instructed the Japanese Christian community as to the danger of allowing the state to come under army domination? To have done any of these things would have led to his own expulsion from Japan; many the missionary who believes that it is his duty to pay whatever price—including silence—is involved in staying in Japan today in order to be able to serve in the new Japan which he believes will be born tomorrow.

Whatever the decision at which the missionary in Japan arrives as to his course regarding the war in China, the Western churches which have sent him to his post of duty will have little ground on which to find fault with him. He is under the unfortunate necessity of carrying on his mission in a nation ruled by an absolutist government which itself claims a mission setting it above all moral restraints. The delegates to the recent Oxford Conference agreed that the most baffling, and most immediate, problem before the churches everywhere is this problem of their relation to states which increasingly tend toward absolutism and toward the claim to be themselves the fount and judges of their own morality. If the missionary in Japan seems to find it difficult to know what he should do in this crisis which has been thrust upon him, he differs in no wise from church leaders elsewhere. And whatever decision he does make will have in it as much devotion, readiness to sacrifice, and concern for the future as would the decision of any representative of the church confronting the problem of the modern state anywhere on the globe.

The Plagiarist

EDITOR THE CHRISTIAN CENTURY:

SIR: A plagiarist, so my unfailing friend the dictionary tells me, is a kidnaper, and a kidnaper is to be condemned by all right-minded people. And when he kidnaps thoughts, writings, inventions, he is as guilty as the man who kidnaps heirs or heroines or statesmen. But thinking over the plagiarist in literature or in public speech, I have come to certain conclusions, which I hope you will share.

First of all, if the plagiarist is one who takes ideas from others, then are we not all plagiarists? I at least am. At the moment I cannot recall one single idea in my head which I do not owe to others. Or, perhaps, they had already stolen my best things (even this saying is borrowed). But the taking over of the thoughts of others cannot be condemned unless the speaker or writer wins and keeps credit for them as if they were his own.

It is here that the pronounced interest in the individual mind which marks this modern world makes our tasks harder. How curiously indifferent the ancients were in such matters! They did not trouble themselves about quotation marks. If something had been already as well said as it could be said by someone else, why not repeat it? They knew that they deceived nobody. It was the thing said and not the credit of him who said it that mattered. About such writers it would be folly to use the word "plagiarism."

In one of his lighter moods Kipling wrote:

> When 'Omer smote his bloomin' lyre,
> E'd 'eard men sing by land and sea,
> And what 'e thought 'e might require
> 'E went and took—the same as me.

Much of our reading of the Scriptures is falsified by our attributing to the ancients our modern standards of individuality, and especially our craving for credit. Whether Micah quoted Isaiah or Isaiah quoted Micah would be for the ancient Hebrews a matter of pure indifference.

But we have to deal with this important matter of credit, and if it is a question whether or not a preacher, shall we say, is to receive credit as an individual being for the bright things that he says, why then there is nothing for it but a liberal use of " " 's.

"Quotes" as the printer calls them—some day I should like to write upon the language of the printer—are a safeguard in the use of the printed word, but in the spoken word there is no equivalent except the wearisome "as someone has said." And since of all that is in the sermon this may be truthfully be said, it is necessary to economize in the use of these acknowledgments.

I have sometimes wondered whether a preacher might do for his sermon what he would do for a book, speak a preface. It might be done in some such way as this: "The preacher cannot preach the sermon which you are about to hear without acknowledging with gratitude his debt to St. Paul, St. Augustine, Luther, Karl Barth, Dr. Fosdick, the Archbishop of York, and of poets not a few, among them Dante and Milton, T. S. Eliot and Sandburg. And since there is not time to name them all, I hope the hearers will remember in general that the preacher has tried to make their thoughts his own by labor of heart and mind, but he seeks no credit for himself. He preaches not himself, but Christ Jesus his Lord."

I am sure that no one after that would charge him with plagiarism.

I have been suspected at times of plagiarism when I quoted myself. That is the worst of being Anon.

Ever yours derivatively,

QUINTUS QUIZ.

War as an Instrument of Religious Policy

By Robert Inglis

STRANGE as it may seem, it has been much easier to get the nations of the world to sign a treaty outlawing war as an instrument of national policy than to get the Christian churches and Christian men to renounce war as an instrument of religious policy. They are peculiarly susceptible, at this moment, to the temptation to use machine guns, bombs and bayonets to resist evil.

We are in no particular danger of using war as an instrument of national defense, the stumbling block over which much anti-war argument has tripped, for our borders are in no way threatened. Nor are we in danger at the moment of using war to enforce treaties and support our foreign commerce. The American people have not changed their minds about war as an instrument of economic policy. But we are in danger of being swept off our feet by our moral indignation and of consenting to the use of war as an instrument of religious policy, a way of doing God's will, a means of destroying the devils that walk up and down in the earth.

Same Situation as in 1917

When reminded of the deflation of our righteous wrath following the World War, we are inclined to say that morals were badly mixed back there, but this is different. We are faced by comparatively simple moral issues today. On the one side are fascism, autocracy, imperialism, ruthlessness and war as an instrument of national policy; on the other side, though we would not pretend to say that the democracies are perfect, there is democracy, personal freedom and respect for international obligations. These words are sufficiently near direct quotation from almost any newspaper or sermon of twenty years ago to make us stop and think; yet many people are so impressed with the simplicity of the moral issues presented to our consciences by the destruction meted out by the Japanese army in China that they are ready to oppose her in any possible way. They are almost at the point of saying that if we would be saviors of humanity, like Jesus, we would do the only practical thing under the circumstances: grab a gun and shoot the mad dog that is killing innocent people. Shooting irons as instruments of religious policy!

In 1934 the *Plymouth News* (Massachusetts) printed an editorial which ended like this: "This is no time for romanticism or sentimentalism. The brotherhood of man is a beautiful ideal but we have all too many 'comrades' and 'brothers.' It is the silly, futile joke of a morally weakened people. Tolerance of a cancer is no virtue." The analogy between a cancer and Germany twenty years ago was a devastating argument. The analogy between a cancer and communism is presumed to discredit communism completely. I fear that we are about at the point of characterizing Japan, Germany and Italy as cancers, tolerance toward whom is an insult to God and humanity, and in connection with whom the idea of the universal fatherhood of God and the brotherhood of man "is the silly, futile joke of a morally weakened people." It is so easy to believe that war is the appropriate instrument of religious policy by which such moral cancers are to be removed from the body of civilization.

We can see that immoral acts are being committed by Japan, Germany and Italy. We properly detest the conquest of China by Japan, the subterfuge with which she tries to excuse it, and the deliberate bombing of cities, out of the war zone, resulting in the death of thousands of noncombatants. We are disturbed by the policy of Italy in Ethiopia and Spain. We resent Hitler's blood-purges and his rearming program. The denial of civil liberties and penalization of minorities in all of these countries offend us. Even though we have refused to join the League of Nations ourselves we condemn all three of them for withdrawing from the league, and for resorting to a military program to secure their national objectives, thus destroying such peace machinery as existed. For such reasons these nations stand indicted at the bar of our moral judgment. We do not wish to condone their immoralities. We are tempted to believe that neutrality is immoral under such circumstances, and that the only effective method of expressing moral judgment is the method of war. Thus war becomes an instrument of religion. While we are still in our right minds, we need to unscramble that moral confusion.

Does not the confusion consist primarily in our failure to identify truly the immoral agent? In our present state of grace, when anything goes wrong we proceed to blame somebody as if bad persons and bad nations were fundamentally at fault. Some years ago it was a favorite indoor sport to blame the "malefactors of great wealth" for our economic ills. Often the loudest accusations came from those who had lost heavily as a result of cooperating with those same gentlemen by investing their money through them. The tendency was to blame the outstanding outlaws whereas they were only conspicuous examples of an immorality that infested the entire country. By condemning "the international bankers" we felt we were on the side of economic morality, forgetting all about our own hunger for money. By accusing a few notorious culprits we were able to appear righteous in our own eyes. If we were successful in exiling a few or putting them behind bars we thought we had solved problems although we had not even touched the root of the matter in the social system. Such reasoning easily overlooked the fact that a way of living rooted in selfishness will always issue in catastrophe.

Disease in Blood Stream

That Japan, Germany and Italy are isolated bodies that have become diseased, the remainder of the world remaining healthy and moral, is of course pure fiction. The nations of the world are bound together as closely as in a family. Their relationship is organic; they are economic-

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ally, politically and psychologically one body. Immoral eruptions here and there are not signs of occasional diseased nations but rather of a world disease which breaks out in the weakest spots. For years we have been operating under a system characterized by nationalisms, tariffs, the pre-empting of the resources of God's earth by the strong powers, and the use of military power for preserving what we have or securing what we want. If we want that kind of system let us not get so wrought up about Japan, which is now operating under that same system and according to its rules. If one wishes to push the matter far enough, it may be pointed out that the so-called satiated powers, by getting a corner on the world's wealth which they propose to keep by the military method in the holy name of national defense, and which they propose to use to their own profit by the tariff system, have been starving the people of the poor nations these many years. When we are so callous about hungry children, why are we so shocked about bombs in Nanking?

Even if it could be shown that our policy starves more women and children than their policy blows to pieces, it would not mean that we Americans are worse than the Japanese. We are all victims of the same international way of living which results in one kind of immorality in Japan and another kind in America. The world does not have a sore finger. The disease is in the blood stream. We would save ourselves much moral confusion if we would deal with the disease rather than with the symptom.

Few Individuals Not to Blame

A second thing we need to do to unscramble our confusion is to remember that Germany, Italy and Japan are not in their present condition as a result of a few vicious spirits like Hitler and Mussolini, nor are they the subjects of an especially vicious national character. Most informed people, I believe, assume that Hitler is the direct product of the Versailles Treaty, that the Italian program is an answer to the Allied statesmen who thought she was so poor and weak that they could break their treaties and agreements with her with impunity—and the same kind of thing may be said of Japan. It should further be remembered that Japan was a peaceful hermit in the Far East until Admiral Perry and an American fleet forced open her ports and markets to our commerce. Fifteen years later Japan was launched on an industrial and naval program. Today she is one of the chief threats to our industrial and military security. The things she learned from the Western nations in the nineteenth century she is putting into operation today. The only difference between Japanese treatment of the Chinese, and American treatment of the Indians, is a difference of equipment. That does not excuse Japan but obviously we have no reason to consider ourselves God's special custodians of righteousness.

We are also morally confused by the nature of the instrument proposed for our use in resisting the evil in these mad dog nations. No matter how guilty we are, it may be argued, the plight of liberty and humanity in Europe and the Orient touches our hearts and we wish we could help—certainly a noble desire. To that end is it not better to resort to war as an instrument of religious policy than to lie down and forsake liberty and humanity?

Just how will we serve liberty, democracy and humanity by joining in war against autocracies and aggressors? Of course the choicest young manhood in the country would be sacrificed. We would infinitely increase the terror in China. We would no doubt retaliate by bombing the Japanese multitudes housed in her inflammable cities. After it was all over what would we have? Liberty? Democracy? Humanity? Peace? Like the Roman general mentioned by Tacitus we would have a desert and call it peace. We would have sown the seeds of revolutions, economic catastrophes, autocracies and wars destined to continue so long as hungry and ragged people look in the glass houses of the world and see well fed men and women mincing around sumptuous banquet tables. We would make tremendous advancement in our moral and religious thinking if we could see that war is no way to resist evil, no way to do God's will.

Then what shall we do? Shall we sit back and complacently watch the rape of China? Shall we be neutral toward that sort of thing? God forbid!

First of all, let us see the issue squarely. It is not a struggle between us righteous people and those devils in Japan. Rather it is a struggle against the whole war system. That is as true now, with war actually in progress, as it ever was in peace times. The struggle is not along national frontiers. It cuts across boundaries, through every country. That which is happening yonder may happen here. Our army and navy have bigger and more efficient bombers than does Japan. The real struggle is against any nation's pre-emption of God's wealth until the hungry of all nations are fed, the world's standard of living is raised, and the economic security of all God's children, now continually threatened by the existence of armies and navies in the hands of dictators or at the beck and call of profiteers in democracies, is guaranteed. That is getting at the disease instead of the symptoms. In comparison to that struggle taking sides against Japan is a very minor affair.

We Must Repent

Having taken sides against the disease that has made Japan what she is, if we are not to be hypocritical we must repent. We must repent as Christians and as a church for ever considering the use of war as an instrument of religious policy. We must repent of our moral complacency toward the method by which our fathers took away this land we plow from the Indians while we are shocked by similar practices in China. We must repent of our blindness and inaction, which prepared the way for the new catastrophes the world is suffering. For it is our fault as Christians that the world has failed to learn any better way of living. It was General Bliss who said: "The responsibility for another war is entirely upon the professing Christians of the United States. If another war like the last one should come they will be responsible for every drop of blood that shall be shed and every dollar wastefully expended." That other war is here, though undeclared. We must repent that we let this happen, and a part of the penance we must pay is to watch the Chinese and Japanese suffer and know that we have failed in our Christian duty and that we cannot do much to help. Certainly we cannot seek easy escape from such repentance by resorting to war, which would only increase the devastation and suffering.

Finally, taught by this catastrophe and the suffering of helpless people, we can proceed to act as though we were all kinsmen, the world around, putting loyalty to God's family above loyalty to nation, class or race. We can act upon our faith in the superiority of good will and justice over force even in dealing with enemies, and we can act on the belief that this is God's world and that its wealth belongs to him and that his whole human family are equal heirs.

Let us ask no easy escape by having a little war for God's sake. The nationalist, militarist system that contaminates the whole earth, making dictators and aggressors inevitable, must be matched and defeated by our religious faith.

In America we are not threatened by a war for national defense, or, presumably, a war of imperialism. But we are threatened with a war for God and righteousness. General Crozier said that during the World War the churches were the best creators of blood-lust. Let's fool the militarists this time. Let the churches and Christian people renounce war as an instrument of religious policy.

Theology Turns to Man

By John Wright Buckham

A SUGGESTION made by Dean Shailer Mathews some years ago is receiving striking support at the present time: "New doctrines appear only at what might be called the tension points of intellectual and social progress." To this it might have been added that old doctrines also reappear at such points and serve, as well as reflect, the mind of the time.

This is only a half-truth, to be sure. There is another and complementary truth that needs to be placed beside it. A vitalizing autonomous religion such as Christianity *creates* as well as reflects social movements and produces tensions as well as resolves them.

The application of Dean Mathews' principle to the present situation raises at least two questions: How has the world situation, as it has developed since the war, affected theology? In what way is theology endeavoring to meet its environmental conditions today?

I

The most notable current instance of a theology arising in response to social conditions is the rise and rapid spread of "theology of crisis." Into a world confused and distraught, especially in Germany, has come this imperious theology, this "thunderbolt dropped into the playground of the theologian," whose reverberations are being heard throughout the religious world.

The important question regarding Barthianism is not whether it is a normal and competent interpretation of Christianity, but whether it has some genuine realistic and transforming truth which is needed at the present time. The further question of its validity as a whole is essential but it is secondary to the question of the pertinence of its central emphasis—the moral transcendence of God. And is there any doubt that this emphasis is greatly needed today?

A second instance of theology, or rather of philosophy, adapted (in quite a different way) to the social situation appears in the development of the Marxian philosophy to sustain and implement communism. Nothing could be more ingenious and effective than this fashioning of Hegelianism into the materialistic dialectic of communism with its rejection of theism and its reduction of Jesus to the mere figurehead and tool of a revolutionary economic movement. The speciousness of this wresting of philosophy to the needs and uses of propagandism will certainly appear under the testing of time, but for the present it is extremely plausible and effective.

Another recent and unexpected response of theology to the temper of the time is to be found in the present reaction against modernism on the part of Harry Emerson Fosdick, Walter Horton and others, falsely construed by conservatives as a return to orthodoxy. The true direction of this anti-modernistic "reaction" is not backward but forward and *depthward;* but it is easily mistaken for orthodoxism. An interesting consequence of this change of attitude in theology is the obsolescence of fundamentalism, shoved aside as irrelevant by the vigor of Barthianism and the sincerity of a self-examined modernism.

A similar testing by the fires of contemporary need is subjecting two recent movements which arose before the present social and spiritual emergency became so tense—humanism and naturalism—to a searching examination as to their fitness for the present crucial hour. Humanism has indubitable values which called it into being and have given it a limited vogue. But its negative aspect, leaving man alone and unfriended in a chaotic world, with no power to uphold him, and no explanation of the consciousness of a divine presence, is proving it wholly futile for the demands of the hour and of the future.

The resurgence of naturalism in theology, a suggestive but belated scion of the scientific era, has revived interest in natural theology. But the growing doubt of the sufficiency of science, which has proved a broken reed in the hand that grasped it with so much confidence, and the steady advance of secular forces, threatening the moral and spiritual supports of Christian culture, have made the appeal to integrative and developing values in nature seem pallid and remote from the great arena in which religion and secularism are at present struggling for mastery.

II

The leading issue in theology today and one assuming an ever-increasing urgency is undoubtedly the nature of man. The Oxford Conference discerned the centrality of this doctrine and dealt earnestly with it, with what success will appear as time goes on. The flood of books, theological, philosophical, ethical, psychological, sociological, bearing upon this issue witnesses its centrality. It is in-

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creasingly revealing itself as twofold—the nature of the individual and the nature of society—and involving all the vital problems to which the concrete facts of human life give rise. It carries up inevitably also into the nature of God and of his relations to man, and involves also the doctrine of the church, the state, history, economics and political theory.

A Theology for the Social Gospel, the title of Rauschenbusch's pioneering work of twenty years ago, has become the quest of an awakened Christian mind. It is engaging many alert and searching minds in the field of religion, including Reinhold Niebuhr, Christopher Dawson, McConnell, Bennett, Kagawa, McMurray, Morrison, McCown, Coe and Stanley Jones. In ethics, psychology and political theory such influential thinkers as McDougall, Dewey, Hocking, Wallas, Beard, Laski and a host of others are applying themselves to what is fundamentally the same problem: What is Man?

III

The longer the principles of the social gospel occupy Christian thought, the clearer it becomes that it cannot be separated from the personal gospel. The problem of society and the problem of personality are mutually interrelated and inseparable. And these touch the very essence as well as the function of Christianity. This appears in the writings of Berdyaev, Tillich, Brightman, Oman, Temple, Heim, and in that virile resurrected thinker whose posthumously active personality is so influencing contemporary theology in Europe, Sören Kierkegaard.

A fresh and convincing indication of the growing interrelation of the social and personal in Christianity in its world-wide range appears in the volume of Hugh Vernon White, *A Theology for Christian Missions,* reinforced by the action of the editors of *Social Action* (the vigorous organ of the Congregational Churches in the application of Christianity to social problems) in devoting a recent issue to a presentation by Dr. White of the vital relationship of these two aspects of Christianity, "double paired like eagle's wings."

Here, in the deepening and widening of the doctrine of man, in its social and personal application, is an issue that is calling out the latent resources of a too long dormant theology.

One Thing That Ails the Church

By Elizabeth Stone

NOT long ago we went to a church fair. It was in a lovely town on that stern and rockbound coast to which a band of men, centuries before, brought their families to keep the faith secure.

The fair was held out of doors at a place designed to catch the attention of both summer residents and their week-end guests, as well as to tap a stream of constant automobile traffic. In a field beside a cement highway devoted women had worked hours to wind the stakes and wires of a boundary line with strips of crepe paper, alternately colored and pulled out at the edges to make "cute" ruffles. Over the entrance to the field two joists, crowned with half a barrel hoop, made a frame for more ruffled windings which led the eye tortuously up to a sunburst of rays stretched from a fat rosette, above the heads of those who entered.

I

Booths, each crepe paper swathed after its own choice of colors and design, dotted the field. Wandering about the area was a handsome woman dressed in a white Hoover apron, her hair crowned by a cloth holder in the shape of a rooster with black button eyes and a red flannel comb. Her white dress was shingled with other holders fastened on with safety pins. On her arm she carried a basket of reserve stock. As she walked about in search of customers she clucked loudly like a hen, and as she approached a victim she grapevined from head to foot so that her shingling of holders flapped.

The first booth, a two-wheeled cart gay with an awning of green and white striped, scalloped, and latticed crepe paper, sold home-made preserves and home-grown vegetables at a third to a half less than the market price in the trading section of the town, about two minutes' walk from the field.

The second booth was "grabs." Here a crowd of six to sixteen year olds waited a turn to spin a long wooden arrow over a circle ringed with numbers, after paying for the privilege with a nickel or a dime. Each grab was numbered and stored on open shelves behind the dial. The grabber looked for a desired object, shut his eyes and spun, hoping the arrow point would come delicately to rest at the corresponding number of the dial.

Next came a turtle race. The man in charge took your dime and you chose a number from a big ring of widely spaced spikes on an oilcloth circle, each labeled with an Arabic figure. At their center was a smaller circle and in this, when you had paid the dime, a small turtle and a large one were placed, both set with heads toward the spike you indicated. If your turtle, flipping with scared speed over the slippery surface, came first through either space beside your spike, you got a prize.

There was a food booth at the end of the row, just this side of a dancing pavilion set up for the occasion, where there was dancing for a prize. Coming down the next row of booths, after eating a "special plate," sold for less than the newly established tea-room in the village could possibly afford, one reached a booth at which tickets were bought to have the holder's fortune told, by cards, in a tent, by a "gypsy" dressed in bandanna handkerchiefs.

The next attraction was a small booth latticed in yellow and white, but almost completely hidden under quilts and hooked rugs that flapped temptingly in a mischievous coast breeze. On each of the coverings for bed or floor, by

payment of a dime, a "chance" might be taken. Again it was a number that made the primitive magic. On spaces ruled against numbers the name of each chance taken was written. Late in the evening a sleepy child would be set up on the dance platform to put her hand into a hat held above her eyes and draw numbered slips to decide the winners. On the same chance table was a cake to be awarded to whoever guessed its weight most accurately. Guesses were ten cents.

The most popular spot of all was a hollow square of pine boards where every time twenty-five people were seated, each paying twenty-five cents, a round of beano was called. The prizes, glittering alluringly upon a cloth spread on the innocent grass inside the square, had been "donated" by local merchants. There were an electric clock, some astonishing glassware, painted cookie jars, cartons of cigarettes, a beanpot in a pierced, come-to-the-table, chromium holder, and a flutter of other things of the type that one gives for wedding gifts when constraint instead of love inspires the offering.

The general feeling seemed to be one of elation. A local judge, deacon of the church as well, was trying to get more people to share his impatience for faster rounds of beano while the woman in charge of chances explained to his wife that, even before the fair opened, she had taken sixty dollars on one of the quilts. The fortune teller had a queue, and the cake had been "hefted" so often by guessers that it was split like the Democratic party in a second term.

It is frequently claimed by women's church societies that, but for their efforts, their particular religious group expression would have vanished, through financial anemia. In some Protestant groups, at least, the claim on its face seems true. Church suppers (with underpriced food), church bridge parties (with prizes), and church fairs (with lotteries), all organized and carried on by women—and usually by a faithful few of these—do pay a good proportion of the minister's salary as well as the janitor's wages. Money thus won often helps reward the organist and choir for their enrichment of Sunday worship or gives paid teachers to the church school. It pays for needed repairs, a new carpet for the aisles, a softly falling brocaded hanging as a background for the figure in the pulpit. All these things the money does, but seldom is it that the women question whether the money thus raised to improve a visible church may not at the same time be destroying the church invisible.

II

If we are to continue to have churches, women and men also will be constrained to remember that it is less important to raise money for a church than it is to raise the value of what the church stands for in every life. In a fever for funds too many groups have behaved like the general who saw his men galloping off in retreat and exclaiming, "There go my troops, I must lead them!" rode madly after. In a world of gamblers it is not the part of the church to make one more.

If any part of the church forgets its high calling, if any church activity descends to cheap levels, the church may make money but it fails to make men. Above a vortex of shallow thinking the church must establish rescue lines of example in value choices. She must consider her ways so deeply and so well as to make no tragic mistake of choice between activity and accomplishment, between expediency and wisdom and, above all, between material gain and spiritual integrity.

For women especially there are three questions to answer before deciding on a program of financial character: (1) Is this activity economically sound, ethically right and spiritually fruitful? (2) Is the proposed activity one of indirect casuistry, likely to cloud, for any member of the group, the sense of direct and personal sacrifice for a high cause? (3) Will this activity merely raise dollars for the church or will it raise the value of what a church stands for in community thought and ideals?

VERSE

Rhapsody

I THINK I've never, never seen
The autumn woodlands wearing
Such garish gold and evergreen,
Or seen the maple sharing
The sunset's wild incarnadine
With such delirious daring.

God has a love for colored things
(A pleasant predilection);
Perhaps it is Himself who brings
These pigments to perfection.
The rapture that the maple flings
May be His own reflection!

EDWIN MCNEILL POTEAT.

Separate Trails

FOR each a separate trail, a separate load!
Although we share the same flat lane, or creep
Behind the same gray doors for bread or sleep,
Not one of us can walk another's road.
For each, ambition's thrusting spiky goad,
Sorrows that haunt, and pitfalls cavern-deep,
Frothing desires, and love's tempestuous sweep,
Have made a solitary life-abode.

And from its grated casements we may peer
At the vague mazes that our fellows roam
Beneath strange skies, where alien planets shine.
But not till we have threaded every sphere
That flings its light-dust on the star-hung dome,
Shall I pursue your path, or you know mine.

STANTON A. COBLENTZ.

The Friend

FOOLS, they call me their foeman, Death.
O that their eyes might see
What lies beyond their dust-stopped breath—
Then would they welcome me.

THOMAS CURTIS CLARK.

NOVEMBER SURVEY OF BOOKS

Must Good Literature Be Pretty?

LUCIFER AT LARGE. *By C. John McCole. Longmans, Green & Company, $3.00.*

THIS book about twentieth century realist fiction in this country presents the reader with an appalling slice of contemporary paganism and at the same time with those most baffling questions that have to do with the proper sphere of art and the proper handling of its material. Those who know the writers here discussed, among whom are Dreiser, Cabell, Sherwood Anderson, Hemingway, Dos Passos, Faulkner, Farrell, will appreciate the issues raised for those concerned with faith and with values. The author never hints at social censorship, but the title of the book indicates the approach he takes.

This title recalls a remark of Maritain's about "the palpable influence of the devil in large areas of contemporary literature." As we read we are reminded also of that important volume of French criticism two decades ago which on moral grounds scourged the work of Rimbaud, Mallarmé, Verlaine and others, pointing out their ruinous influence on French life, under the title, *Les mauvais maitres.*

Mr. McCole's tone and method is not that of the grim censor. He writes in an informal and entertaining vein, presenting the pessimism, morbidity and vice that he finds, showing occasional contacts with the philosophies of today, and making strong protests at certain points. He has a concluding chapter in which he states his belief that there is a recent tendency for the reading public to prefer works of a more healthy character: historical novels *(Gone with the Wind),* good romance *(Anthony Adverse,* Priestly, etc.) and regional fiction; all "that writing which has a sound regard for the traditional and unceasing flow of human values, instinctive and enduring, that literature cannot long ignore if it is to be thought of as an affair of the spirit or a concern of the heart."

The writer is evidently widely read in contemporary literature, well oriented in the larger field of letters, and he offers a well-founded caveat against a highly dangerous influence of our day. He is not in the main concerned with literary criticism, although he makes a good point that where there is no assumption of human dignity there cannot be effective tragedy. One cannot "fall off the floor." Mr. McCole shows the influence of philosophers like Bergson, psychologists like Freud and writers like Zola, but he is not concerned with a still more important factor, perhaps: the social-economic conditions of our time that create the fevered outlook of the writers and the unnatural appetites of their reading public.

It is possible, however, for one who pretends to judge this output from a Christian point of view both to applaud the critic in this case and to defend the writers. And this because the anomaly that is the human heart permits so much of good and evil to dwell together. Mr. McCole gives Lucifer his due at some points, but we are inclined to think he writes from a too genteel point of view. The closing chapter disturbs us with the evidence that what he really likes is Hugh Walpole, Priestly, the *Mutiny of the Bounty* and good historical and regional romance. But it is not in this field as a rule that we find the crucial issues of contemporary life dealt with. Such issues have an ugly side, and the art that deals with them may well be ugly. Thoughtful contemporary readers are often tired of reading stories, even good ones. They are tired of some types of brave souls that for all their courage have no curiosities, and they are tired of certain giants in the earth that have no subtlety, and in general of stories and story-writers that do not seem to know that the molds are broken today, not only the outer patterns but the deeper molds. They want psychology and sociology in their fiction, and unhackneyed ethical issues; not in doses, indeed, but in the warp and woof of it. And they want literature that deals with the front line today, where salvation and damnation are going on, even if some of the witnesses are among the damned. They are not content to have it in social surveys and criminal statistics. They want it in fiction.

A recent review of a book by O'Flaherty says: "Such a book as this emphasizes the illustrative powers of the novel which even the most eloquent histories cannot exercise. Take as example the matter of absentee landlordism. Here . . . it exists, balefully, no longer an idea but a whole, living institution, expanded to life size and set before us for observation." This illustrative power holds for the works of Dos Passos, Faulkner, Joyce, Caldwell, Wolfe, etc. We would be glad if a profounder view were brought to bear on the areas of tragedy of contemporary life presented in these books, as is done for instance in the works of foreign writers like Wassermann, Mauriac, Bernanos. We are aware that the craving for distinction and gain, the gratification of lust or cruelty, and a defeatist spirit of vindictiveness toward society count in varying degrees in the work of these writers. But we also see in their works documents written with extraordinary talent out of the infernos of our day, significant experiments in literary art, and some of our most trenchant criticism, both explicitly and by implication, of society today. Where is the same material being wrestled with by the "noble tradition"?

AMOS N. WILDER.

Mountain Peaks of Religious Thought

TYPES OF THEOLOGY. *By H. R. Mackintosh. Charles Scribner's Sons, $5.00.*

FEW men in our time have rendered finer service to constructive Christian theology than the late Dr. H. R. Mackintosh. All the qualities we were accustomed to in his work are present in this his "swan-song." Within a reasonable compass he has given us an interpretation and evaluation of the significant theological movements in Protestantism from Schleiermacher to Barth. Schleiermacher and his "theology of feeling"; Hegel and the Hegelians with their speculative rationalism; the pragmatism and "value-judgments" of Ritschl; the relativism of Troeltsch; Kierkegaard and his paradoxes; Barth with his recovery of the Word of God—all are set forth with a proper objectivity.

Dr. Mackintosh, however, is not merely an expositor. He appraises as well as explains. The unique revelation of God in Christ is everywhere his criterion. Thus, while he can be most appreciative of Schleiermacher's emphasis on experience in religion, he points out that his uncertainty concerning the religious Object endangers the validity of the experience. He has little sympathy with the Hegelian method of swallowing up all historical realities in a timeless Absolute. "Absolutism has no love for unique persons"; therefore it can give no proper account of Jesus Christ, and this, for Dr. Mackintosh, is fatal. He approves the large place given to history by both Ritschl and Troeltsch, but he holds it against Ritschl that he failed to see, "or at least failed to insist," that while "Christ, the Revealer of God, is indeed *in* history . . . he is not *of*

history, and that for this very reason his being in history at all is a divine marvel." The criticism of Troeltsch's historical relativism, and its bearing upon the finality and absoluteness of the Christian revelation, is as searching as anything in the book.

In Kierkegaard and Barth, Dr. Mackintosh finds the spirit with which he has most in common. He is fully aware of the one-sidedness of their distinctive emphases. He can go so far as to say that "Kierkegaard induces new distortions of belief so violent and perverse as gravely to imperil our hold on the New Testament conception of God and of the life his children are called to lead." Nevertheless he believes that only the obtuse can fail to see in Kierkegaard a spiritual genius of solitary grandeur, and he regards the revived interest in the tragic Dane as one of the wholesome signs of the times. It is Barth, however, who is undoubtedly Dr. Mackintosh's chief love. One would search far to find, in a similar compass, a more understanding interpretation and a juster appreciation than one finds here. There are many current misconceptions of Barth which the exposition will do much to dissipate. Barth is declared to have given us "the most serious theological effort of this generation," the most vigorous Christian criticism of the assumptions and claims of naturalism. "The theology of Barth, criticize it as we may, is the Christian thinking of a great Christian mind, explosive and often unduly emphatic, but nonetheless of incalculable import for the church of our time." With that judgment only those will disagree who, in strange fatuity, have emptied out of Christianity all its wonder and glory because they have forgotten that "the foolishness of God is wiser than men."

EDWIN LEWIS.

Can We Still Be Free?

AUTHORITY AND THE INDIVIDUAL. *Harvard Tercentenary Publications, Vol. II. Harvard University Press, $3.00.*

THIS book provides an opportunity to examine at close range the thought of sixteen distinguished scholars concerning the problem of individual freedom and social control. It represents the work of one of three symposia, held upon the occasion of the celebration of the Harvard tercentenary. Most important is the recognition explicitly given to the imperative necessity for some unification of knowledge among the diverse fields of the social sciences and humanities. On the same platform sit side by side an eminent authority on economic fluctuation and one on classical philology, seeking a common objective from widely separate fields. Perhaps the theme of the "unity of knowledge" is symbolic of a new spirit of determination within the universities to combat the growing monster, totalitarianism.

This is more evident when one discovers almost complete unanimity among these scholars concerning democracy. They abhor dictatorship as nature does a vacuum. They extol the free creativity of individuals. Social change can take place without violence. Their faith in the power of organized intelligence and in the nature of the common man is great. But if an inquiring reader asks: What is to be done when human nature proves recalcitrant? he will find few answers. The first concern is that the problem of authority and freedom be rightly understood itself, and it is at this point the symposium makes its greatest contribution.

There are four sections in the book, the first of which consists of four papers on "The State and Economic Enterprise." Wesley Mitchell (Columbia) writes on "Intelligence and the Guidance of Economic Evolution"; Dennis Robertson (Cambridge) on "The State and Economic Fluctuation"; Douglas B. Copeland (Melbourne) on "The State and the Entrepreneur"; and William E. Rappard (Geneva) on "Economic Nationalism." Authority is interpreted as the power of government. The problem is therefore stated in these words: Will the power of government become less or greater in the economic sphere in the future? Why? The trend is certainly toward "more rather than less government planning." For the democracies, a complicated mixture of state control and private enterprise lies ahead but its achievement will be possible only by infusing a larger measure of intelligence into public policy.

But what is the individual to do with his freedom that remains? Does he continue to work for profit or do structural remedies require new economic motivation? Only the familiar forms of advice are given: avoid the fetish of economic nationalism; work for free trade, exchange stabilization, balanced budgets, greater social services; establish a national planning board with advisory function only; submit peaceably to government regulation. There is an interesting omission of any reference to the "profit motive," class-consciousness, exploitation, the power of national loyalties to aid in achieving submission to increasing state control. Capitalism is assumed as the necessary economic system for democracy. But in spite of these blind-spots, it is significant that four outstanding authorities in economics find that future progress depends more upon the growth of an enlightened social conscience than upon quantitative indices.

In the second section on "Stability and Social Change," the first paper is by J. H. Clapham (Cambridge) on "Conservative Factors in Recent British History"; then Robert MacIver on "The Historical Pattern of Social Change"; Charles M. Andrews (Yale), "Conservative Factors in Early Colonial History"; and John Dewey (Columbia), "Authority and Social Change." Here we range among historians and philosophers whose time-scale includes all history and all systems. These scholars get closer to the heart of the problem of the symposium for they approach it from the angle of the nature of man. The conflict between freedom and authority is within the individual himself: the struggle between the creative forces of initiative and invention and the conservative forces of tradition, emotional patterns and class-interest. This is the religious problem of conflict between prophet and priest cast in secular history. And these essays are exceedingly interesting explorations of this problem. Clapham believes that these conservative tendencies in the individual can be transformed to a new level appropriate to the new forces at work, as in the case of the British upper classes. MacIver's paper deserves far more space than is afforded here for an estimate of his historical pattern of social change, proposed as an alternative to that of the organicists like Pareto, Spengler and the neo-medievalists. Dewey attacks liberalism of the nineteenth century which identified freedom with the absence of organized control, thus creating the illusion of freedom in the very area of most ruthless control—the economic. Organized intelligence must come to exert the force of authority in this realm as it has in the field of the application of the scientific method.

The third section deals with "The Place and Functions of Authority." It is difficult to find common ground among these writers. Edward S. Corwin (Princeton), in his paper "The Constitution as Instrument and as Symbol," warns of a "constitutional crisis of unpredictable gravity" because of "the Court's endeavor to put Big Business and its methods out of reach of effective government." Hans Kelsen (Prague) on "Centralization and Decentralization" seems to substantiate, from the standpoint of legal theory, Dewey's position that democracy (freedom) does not depend upon a certain degree of centralization or decentralization (i.e., upon the form of social organization) but the way in which individuals are

related to the symbol of authority. In the paper on "Authority and the Crisis of the Greek Spirit," Werner Jaeger (Berlin, Chicago) emphasizes the sense of social responsibility which was a part of the creative insight of the Greeks of classical times. Corrado Gini (Rome) in a paper on "Authority and the Individual during the Different Stages of the Evolution of Nations" proves to be the rebel of the symposium. Gini finds democracy as a passing phase in the cyclic changes of history. We are moving out of a period of liberalism and rationalism into one of centralized power and autocracy. This is the "worm" which Professor Robertson feared lurked in the vitals of our social order. Authority and freedom are functions, and for philosophers rationalizations, of these larger historical trends. Readers enamored of the organic interpretation of history will be able to anticipate how devastating this view can be among this group of evolutionists.

The final section is entitled "Classicism and Romanticism" by scholars of the humanities. Their role is apparently to evaluate the romantic movement as a force for the release of individual differences. Friedrich Meinecke (Berlin) in a paper on "Klassizismus, Romantizismus und Historisches Denken im 18. Jahrhundert" sees "in the awakening of respect for the individual . . . the greatest spiritual revolution the Occident has ever experienced." There are papers by the French scholar, Paul Hazard, by Howard Mumford Jones of Harvard and by Edward Joseph Dent, professor of music at Cambridge. All these men write with the same refreshing satisfaction in the release of the individual from the dead hand of the past. But none of them gets beyond the eighteenth, or at most the nineteenth, century. Nor is it clear how the well-worn question of classicism and romanticism is relevant to the contemporary problem of individual freedom.

The facets of these papers are numerous. We do them an injustice in straining to find some unity of knowledge among them, for each paper is in itself an independent composition, representing specific knowledge, refined and distilled from long years of research. Yet there remains one central substance of agreement with relevance to our present-day facing of the problem of freedom: it is that the only alternative, in the future, to the complete absorption of the individual in some totalitarian authority lies in the continuous growth of social conscience, which seeks the elimination of oppression, the toleration of cultural differences and variation, and the submission of all to the limits of a common utilitarian world order. This appeal to moral values certainly constitutes a direct challenge to the church.

MAYNARD CASSADY.

Things New in the New Testament

AN INTRODUCTION TO THE NEW TESTAMENT. *By Edgar J. Goodspeed. The University of Chicago Press, $2.50.*

A NEW book from the prolific pen of Professor Goodspeed, while never a surprise, is always an event. This present volume is no exception. Student and layman alike will want to read it, for there is just enough to disagree with to make it both interesting and rewarding. The book's main contention is that the collection of Paul's letters to form a Pauline corpus was one of the most significant events in the development of Christian history. This deed—it took place in or near Ephesus about 90 A.D.—was prompted by the appearance of Acts, which had aroused a fresh interest in the martyred apostle.

A Paulinist—Goodspeed plays with the idea that he may have been Onesimus—who had long known two Pauline letters, *viz.*, Colossians and Philemon (the latter being a letter sent to Laodicea and referred to in Col. 4:16), used Acts as a *vade mecum* and discovered letters in five more churches—Rome, Corinth, Thessalonica, Philippi and Galatia. To these seven he prefixed an introductory letter of his own composition, "Ephesians," which drew on all the others but was largely modeled upon Colossians which he knew the best. This collection powerfully affected subsequent writings. The later collection of Ignatius' letters contained seven letters and the author of the Revelation included seven letters in that book. Others were led to write letters intended for all Christians everywhere.

In a word, the writings of the New Testament fall into two classes: those written before the publication of the Pauline letters (and so in ignorance of them) as Matthew, Mark and Luke-Acts; those written in their conscious presence. This key, it is felt, unlocks many barred doors. It accounts, among other things, for the production of a triad of Johannine letters and of the three so-called Pastorals.

Goodspeed considers the writings of the New Testament in severely chronological order, starting with I Thessalonians and ending with Jude and II Peter. Each chapter, like all Gaul, in divided into three parts—occasion, contents, problems. Throughout he tries, and successfully, to set forth the message of the book, even though this is not so novel in introductions as his preface might suggest.

It is impossible to do more than touch upon some of his critical conclusions. II Thessalonians is genuine. Galatians was written to South Galatia from Antioch after Paul's return from Corinth. Both II Corinthians and Philippians are composite. The three genuine "letters of the imprisonment" were written from Rome, not Ephesus. He dissents—wisely, I am convinced—from the view that the Synoptic Gospels were composed before 70 A.D. All three were subsequent to that date, although, since he believes their respective authors ignorant of the Pauline letters, he is obliged to see in 90 A.D. their *terminus ad quem*. On this point, at least so far as Luke-Acts is concerned, I am strongly inclined to differ.

I confess to surprise at some of the author's views regarding the Gospels. Mark is essentially Petrine and was produced by the latter's assistant, Mark. Matthew did not write the First Gospel, to be sure, but perhaps was responsible for an oral gospel, referred to by Papias and used by Paul, Luke, Clement and Polycarp. Luke-Acts was written by a companion of Paul, probably his "dear doctor, Luke," years after the events described. While no ghost of an Ur-markus is permitted to walk, yet as a good member of the Chicago school he discovers several written sources behind Luke—notably a Galilean and a Perean. Q, however, does not cut much figure. Matthew knew Mark before the latter had suffered the loss of its last page, and has based his own ending upon it. Goodspeed even hazards a guess as to the exact wording of this lost ending.

None of these views is lightly to be dismissed. Nonetheless, I must confess that to me several of them appear most hazardous. I cannot, however, applaud too warmly the insistence that Luke-Acts is one work and to be considered as such. This is not exactly a new discovery; nevertheless, it cannot be too often emphasized.

One or two other arresting conclusions may be referred to. The letter to Philemon was by no means a private letter, but was addressed to him jointly with Apphia, Archippus and the church that met in his house. Paul, realizing how dangerous it was to send the runaway back to his master, and apparently none too certain of Philemon's growth in grace, cannily sees to it that if Philemon is not "the right sort, they [will] exercise a most salutary check on his vindictiveness or violence." Hebrews (probably written outside of Italy) had

XUM

issued a challenge to the Roman church to take seriously its duty as instructor of the churches. I Peter answers that challenge and at the same time seeks to meet the danger, created by the incendiary Revelation which had just appeared, that "Christianity might degenerate into a religion of hate and Christians become a band of disloyal revolutionaries waiting for an opportunity to overthrow the emperor." The treatment of the Pastorals is excellent. Goodspeed, like his colleague Riddle, makes a very strong case for the view that these writings were anti- and hence post-Marcion. Also his refusal to try to analyze them for possible genuine Pauline fragments and his insistence that they comprise a unit—*i.e.*, were all written at the same time by the same man—are to be praised.

Enough has been said to justify the opening word of this review that the professional scholar will probably find enough in the book with which he agrees to convince him of Goodspeed's continued soundness, and enough with which he disagrees to prevent his interest from flagging.

MORTON S. ENSLIN.

Religion in American Culture

THE KINGDOM OF GOD IN AMERICA. *By H. Richard Niebuhr. Willett, Clark & Company, $2.00.*

PROFFESSOR Niebuhr states his thesis with clarity and conciseness. His lectures, given at the tercentenary summer session of the Harvard Divinity School and on the Alden-Tuthill foundation at the Chicago Theological Seminary, are "an attempt to interpret the meaning and spirit of American Christianity as a movement which finds its center in the faith in the Kingdom of God." He had, he said, previously "sought to discover the nature of the relation of religion to culture and to throw light on the complexity of American Christianity by examining the influence of social forces on faith." In these lectures he reverses the process and seeks the ruling religious ideas which have not only directed the current of American Christianity but, in a measure, colored American culture and decisively influenced American history.

With the help of thinkers like Bergson and Barth he was, he says, led to certain conclusions. The first of these is that the "idea of the Kingdom of God has indeed been the dominant idea in American Christianity"—but that it had not always meant the same thing. In the first phase of American religious life it meant the "sovereignty of God." In the period of the Great Awakening it meant "reign of Christ." In recent times it has meant the Kingdom on earth, the social gospel. No one of these is complete without the other two, and together they have profoundly influenced American institutional and cultural life.

All this Professor Niebuhr develops in five well-written chapters: I—The Problem of Constructive Protestantism. II—The Sovereignty of God. III—The Kingdom of Christ. IV—The Coming Kingdom. V—Institutionalization and Secularization of the Kingdom. The "notes," which are substantially bibliography, testify impressively to the sources which the author has digested, the range of his erudition and the meticulousness of his scholarship.

One could hardly expect lectures given at the tercentenary summer session of Harvard Divinity School or upon a seminary foundation to be excessively popular in style or approach. Here are the weight, the gravity and the vocabulary of the theologian addressing his peers—*primus inter pares.* There are touches: "Methodist preachers with their saddle bags and books of discipline are Franciscans or Dominicans in a new incarnation." Also familiar words like "tension" and "dialectic." But in the main the argument moves solidly, soundly documented, bringing the thesis of each chapter to bear upon the history of the period to which the chapter belongs. It needs some forcing, of course, to fit American religion and American culture into so strictly theological a pattern, but Niebuhr's touch is deft. His last chapter traces the decline of theology amongst us, the weakening of confidence in the religious inheritance, the attempt to substitute institutions for a sovereign faith and the confusions which have followed. His treatment of liberalism follows the non-standardized pattern of his school, though he does supply one lyric note: "For the golden harps of the Saints it substituted radios, for Angelic wings . . . high-powered cars."

The difficulty of appraising his conclusions lies in that interplay of *post* and *propter hoc* which is the snare of all religious and social generalization. At any rate Professor Niebuhr has clearly and strongly emphasized creative elements in the making of America which another school of historians quite utterly ignores, and so has rendered a conspicuous service to contemporaneous thought. His last chapter would seem to need some examination of the forces by which the inherited capital of theological faith has been and really is being diminished. The liberal spendthrift can hardly be responsible for it all. Also another work from Professor Niebuhr's pen, which would indicate the ways in and by which this vanishing capital can be restored, seems called for.

GAIUS GLENN ATKINS.

Appalachia: A National Case Study

HIGHLAND HERITAGE. *(The Southern Appalachians and the Nation.) By Edwin E. White. Friendship Press, $1.00.*

THE APPALACHIAN mountains sprawl across nine states and embrace an area of 110,000 square miles. This is the equal of New England with almost all of New York state thrown in. Says the author: ". . . if the southern highlands were all one state they would comprise one of the greatest commonwealths in the union in size, population and natural resources." Romanticized in history and beautiful beyond description, these mountains exact the price of isolation and bitter poverty from more than half of the six million people who live there.

The facts which the author presents are becoming well known, now that the TVA, the WPA and the CCC have penetrated the mountain hollows and have helped dramatize the situation which various home mission forces have sought to remedy for many long years. There are mountain cabins in Appalachia which have a real estate valuation as low as $25. Thousands of homes have no newspapers, clocks, radios, telephones, electric or other gadgets which have long since become ordinary necessities like air and water for most other people. There are families with a yearly income as low as $50 in cash, children who have never tasted orange juice, and some for whom cow's milk is a rare luxury. There are schools without desks and churches without pews. It is quite obvious to anyone who has been in these mountains that the author understates rather than overstates the real situation. He might dwell at length on the lack of textbooks—or any sort of books—in these mountain schools. He barely mentions the ubiquitous "Holy Rollers," who dominate the religious landscape in many of these areas. He does record that local business interests are not above exploiting their own people by soliciting vagabond eastern industries with the inducement of "100 per cent American labor, cheap labor, and unorganized labor."

Enough is revealed, however, to indicate that the basic and immediate problem in the mountains is that of saving a

once great people from economic devastation. The author admits the need of outright relief, federal and private; but he would make this only a beginning. He would enlarge the program of public health service. He would, by means of resettlement and other forms of control, reduce the population which is at present too heavily agricultural. He would teach those that remain: (a) scientific farming under the sponsorship of a greatly enlarged agricultural demonstration service; (b) cooperative marketing; (c) a greater variety of indigenous occupations. The latter should embrace a vast system of parks, making this mountain area a great vacationland and employing thousands of people for year-round maintenance.

Needless to say, only federal action could carry through such a program of economic planning. But Mr. White would urge the churches to match it with a comprehensive program of regional planning of their own, transcending all denominational competition. And he believes that the religious program should touch the whole life of the people and identify itself with their economic as well as their educational and religious activities.

Such, in briefest sketch, is the mountain program as one important leader visualizes it. And he is not alone. He speaks broadly for a growing body of liberal leaders scattered throughout the Appalachian highlands. For their presence among the people the various Protestant missionary agencies must be given full credit. All of which makes *Highland Heritage* a valuable case study for anyone who would grasp a specific social problem in its entirety and see it in relation to the whole national scene.

EDWIN T. BUEHRER.

Bettering Our Government

GOVERNMENT IN THE UNITED STATES. *By Claudius O. Johnson. Thomas Y. Crowell Company, $4.00.*

THE TWO distinguishing characteristics of *Government in the United States* are the functional approach to government and the vertical organization of material. Dr. Johnson rejects the historic jurisdictional and horizontal discussion of government on the three levels, national, state and local. Instead, each of the great divisions of government, executive, legislative, judicial and administrative, is treated as a unit, with the workings of each explained in relation to federal, state and local government before the subsequent unit is considered. The utility of this plan is evident in the integrated presentation of the non-structural aspects of government such as the federal-state constitutional system, civil rights of the citizen, the party and political system, governmental finances, and governmental regulation and promotion of commerce, business, labor, agriculture, health and social welfare. Thus the strands of political and social evolution are drawn together to indicate the nature of the transformation which government as a social institution is undergoing today. The new order will have no place for three governments working at cross purposes, for each will be integrated into a cooperative unity to further common purposes under national direction. For this reorientation of the study of American government, Dr. Johnson is to be commended.

Dr. Johnson does not believe that cabinet secretaries should be admitted, by statute, to the floors of Congress to defend in person legislative proposals emanating from the executive, or, by constitutional amendment, to be allowed to vote in Congress. Plans for closer cooperation between Congress and the President "should retain the fact as well as the theory of executive leadership." Needed legislation should be prepared by administrative officials and then referred to Congress for its approval. The preparation of bills under executive initiative for enactment by Congress is not only help Congress must have if it is to perform its functions well but is also essential to the democratic process in a complex civilization. On those subjects on which Congress may insist upon initiating legislation, Congress ought to confine itself to declaration of policies, leaving the technicalities of their application to administrative experts. Executive control of legislation and administration, although Dr. Johnson does not admit it, is prerogative government. Nor does he inform the reader what the results would be to civil liberty and individual rights. By cooperation, the author believes, his proposals for reform can be accomplished within the framework of the Constitution.

The bulk of the text is a descriptive account of government and politics, and an analysis of proposals for reform. The author's suggestions concerning the reconstruction of government are thought-provoking. The chief weakness of democratic government, Dr. Johnson maintains, is the tendency of high-class citizens to let second- and third-class individuals exploit it. The salvation of democratic government, he suggests, lies in the increasing number of capable young people who have in recent years entered public service, particularly in the administrative branch of that service.

CHARLES F. STRONG.

The Medieval World

AN INTRODUCTION TO MEDIEVAL EUROPE, 300-1500. *By James Westfall Thompson and Edgar Nathaniel Johnson. W. W. Norton and Company, $5.50.*

THIS book is a revision by Professor Johnson of Professor Thompson's *History of the Middle Ages 300-1500* (1931), which was itself an abbreviation of a two-volume work published in the same year, *The Middle Ages, 300-1500*. While the new volume follows substantially the outline of the shorter treatise, it roughly corresponds in extent to the two-volume work. The book is, in many respects, an improvement upon the 1931 edition. The reviser's task was done on the basis of a manuscript placed in his hands by the author, but with full discretion to rewrite or add. We are left somewhat in doubt whether to credit the marked enrichment of the work chiefly to the author's reconsiderations, or to the reviser's expansions of the former text. The revision, at any rate, has been thorough. Most of the chapter titles have been reworded, and, despite the insertion of two chapters on the history of England by Dr. Johnson's Nebraska colleague, Glenn W. Gray, the number of chapters has been reduced from thirty-one to twenty-nine. The work has gained in orderliness and proportion as well as in extent, and presents a comprehensive and easily comprehensible account of the facts of medieval history. Viewed as a usable compendium of its subject, the volume has, I believe, no rival.

It is possible to find in it a few minor lapses from accuracy. We are told that in ancient times "most of Ireland was known as Scotia, only the north being called Erin." Apart from the fact that *Erin* is an oblique case of the nominative form Eriu (later altered to Eire), both the terms mentioned were actually used for the whole of Ireland. To call the Waldenses an "order" is inaccurate; still more so is it to say that in the medieval view of salvation "eternal punishment was taken care of by confession and absolution." The abbreviation of the title, "A Source Book of Medieval History" to "Sources" is a little careless. Gregory VII is more closely identified with the Cluniac movement than is justified by the present state of research.

But these are trivial defects, and a few slips are pardonable in a work of such range and wealth as this one. Thompson's

ripe and rare scholarship appears here to the best advantage. His informed appreciation of the achievements of the medieval man does not blind him to the injustice and violence of feudalism, the sordid realities of serfdom, and the abuses of clerical life. A feature of the book is the aptness of its use of contemporary parallels to medieval situations. Discussing the financial aspects of the hundred years' war the authors remark: "The Rockefellers, Morgans and DuPonts of every period exercise a great influence on the course of events." On another page we read: "No American who is not bitterly indignant at the use of the 'third degree' by our police should waste any indignation on the Inquisition." The book is by no means merely a painstaking review of facts; it is charged with the wisdom of the historical mind. It accordingly deserves the perusal of intelligent readers outside of academic precincts as well as within them. Ministerial readers of The Christian Century should find it rewarding. They will, I think, discover no work that more justly and understandingly reveals the role played by institutional religion in the history of European civilization.

The maps and illustrations are numerous and excellent. The footnotes supply essential references. Genealogical tables and short book-lists for further reading are appended; twenty-four pages are devoted to an index.

JOHN T. MCNEILL.

Books in Brief

THE TRANQUIL HEART, PORTRAIT OF GIOVANNI BOCCACCIO. *By Catherine Carswell. Harcourt, Brace & Co., $3.50.*

On the principle that to know the "flower in the crannied wall" is to know what God and man is, the author has made her study of Boccaccio a means of exhibiting what church and state (if not God and man) were in the fourteenth century. The proportion of public to private affairs discussed is so large that the "portrait" is as much a landscape with figures as a portrait with background. But the landscape is well painted and the figures emerge clearly—Petrarch's as clearly as Boccaccio's. The latter and younger considered himself the lesser artist (and the former admitted it!), but he was the nobler character, the more sincere friend, the more consistent personality, and he doubtless had the greater influence on literature and thought. Petrarch has been called "the first modern man." Perhaps. But Boccaccio, only eight years younger, was much more modern—in his democratic spirit, in his hatred of the tyrants upon whom Petrarch fawned, in his attitude to life, in his use of language. The author has discovered no new facts about his life, but she gives some new emphases. She plays down his tardy "conversion,' 'plays up his works other than the *Decameron,* and stresses his love of liberty and his indifference to worldly success. The work is both scholarly and fascinating. The only error detected is a reference to "Clement V" which should be Clement VI, but that is doubtless a typographical slip.

GREATHOUSE. *By Edward Eyre Hunt. Harcourt, Brace & Co., $2.50.*

It might have been supposed that the Wandering Jew had reached the age of retirement as a literary figure, but Hugh Greathouse at least perpetuates his tradition. It is his peculiar characteristic that he ages only one year for each five years of his life. It thus becomes possible for him to be a young man in Salem at the time of the witchcraft trials, and yet not be too old for service in the World War. His first wife was the great-granddaughter of his first sweetheart. But in spite of the preposterous presupposition which the author asks the reader to accept at the outset, and which he employs in such a way as to impose a minimum strain upon credulity, this is a serious book—rather a panorama of American history than a novel. The fictional part is incidental. Essentially it is a picture of ten periods in American life, carefully studied and faithfully represented. The witchcraft episode, for example, is treated, almost for the first time, from the point of view of those who believed in the actuality of witchcraft, as practically everybody in the seventeenth century did. The revolution is seen through the eyes of a patriot whose best friends were tories. The breakdown of federal administration under Jackson's spoils system is exaggerated. In the treatment of the post-war confusion, fiction triumphs over history and the picture is rather personal than broadly interpretative.

GETTING AND EARNING. *By Raymond T. Bye and Ralph H. Blodgett. F. S. Crofts & Co., $2.25.*

There is a difference between "getting" and "earning." That is the thesis expounded in this book by two professors of the department of economics of the University of Pennsylvania. Some get more than they earn, while others earn more than they get. Most of the unearned wealth has come from rising land values, exploitation of natural resources, monopoly profits, manipulation of corporate mergers, exploitation of consumers by the sale of products of doubtful value, income from inherited wealth. These sources of wealth are clearly analyzed, and suggestions are made as to what to do about them for the good of the social order. This is a good book for those who wish to know more about the way our economic order is operating.

WRITINGS AND SPEECHES OF OLIVER CROMWELL. *Volume I. 1599-1649. By Wilbur Cortez Abbott. Harvard University Press, $5.00.*

Professor Abbott, who has compiled the most scholarly bibliography on Cromwell (1929), here presents the first of a series of four volumes to contain all that is preserved of the writings and speeches of the Puritan champion. The present volume covers the period to the opening of 1649, the time of Charles I's execution. The editor provides a wealth of comment, so that the work becomes a full bibliographical record. The early chapters, indeed, rely upon other data than Cromwell's own utterances, but the text becomes thick with documents as the eventful forties pass in review. The entire work will contain an appreciable amount of new material. Dr. Abbott is objective in his approach and moderate in his judgments. His treatment is completely devoid of what he characterizes as "that immanent sense of infallibility which infuses Carlyle's writings with their dogmatic charm," and is marked rather by modesty and a scholar's disinclination to make premature judgments. Of the numerous writers on Cromwell whose opinions he cites, he shows most deference to Sir Charles Firth. The volume has a good appearance, but is not free from printer's errors. The second volume will deal with the period of the Commonwealth, the third and fourth with that of the Protectorate. We are led to expect the early completion of this valuable series.

Books Received

The Complete Novels and Selected Tales of Nathaniel Hawthorne. Modern Library (giant), $1.25. This combination of quantity, quality and price looks impossible, but there it is.

The Old South Struggles for Democracy. By William E. Dodd. Macmillan, $3.75. (To be reviewed.)

The United States and the Disruption of the Spanish Empire, 1810-1822. By Charles Carroll Griffin. Columbia University Press, $3.75. (To be reviewed.)

The Pastoral Epistles. By Sir Robert Falconer. Oxford University Press, New York, $5.00. Already reviewed, but note correction in publisher's address.

Europe Today. By Sherwood Eddy. Farrar & Rinehart. Pre-

pared since the return of Dr. Eddy's 1937 seminar from Europe, this meaty volume contains six chapters by Dr. Eddy himself on present conditions in the principal European countries, and stenographic reports of addresses given to the seminar by ten important statesmen and students of international affairs. It is a portentous book. Its conclusions: (a) "The world must either yield to Hitler and fascism or it must fight them." (b) "We must at once be up and doing to build the new social order as the only end or goal that can save the world."

American Contacts with Eastern Churches, 1820-1970. By P. E. Shaw. American Society of Church History, 5757 University Ave., Chicago, $3.00. The present orientation of Anglicanism toward Orthodoxy and the prominence of the representatives of Eastern Orthodoxy at the recent ecumenical conferences give special pertinence to this scholarly study. The contacts between American and Eastern churches have included missionary efforts, both proselyting and educational, and the cultivation of fraternal relations.

Tarbell's Teachers' Guide to the International Sunday School Lessons, 1938. By Martha Tarbell. Revell, $2.00. The thirty-fourth annual volume in this well known series.

The Gist of the Lesson, 1938. By R. A. Torrey. Revell. Vest-pocket guide to international S. S. lessons. Thirty-ninth year.

New Chapters in New Testament Study. By Edgar J. Goodspeed. Macmillan, $2.00. (To be reviewed.)

Church Education for Family Life. By Blanche Carrier. Harpers, $2.00. (To be reviewed.)

Ninety-nine New Sermons for Children. By G. B. F. Hallock. Harpers, $1.00. Not really sermons but on-page sermonettes, or stories with a point. They are helpful hints to those who "can't talk to children" by one who can.

The Red Stocking and Other Christmas Stories. By Margaret W. Eggleston. Harpers, $1.50.

The Modern Family and the Church. By Regina Westcott Wieman. Harpers. (To be reviewed.)

The Small Sects in America. By Elmer T. Clark. Cokesbury, $2.00. The great number of religious bodies in America is made up chiefly of small sects, many of which seem fantastic to all except their own members. Mr. Clark gives compact information about most of these. He classifies them as "pessimistic, perfectionist, charismatic, communistic, legalistic, egocentric and esoteric." The inevitable limitation of such a book is that it tells what these sects look like from the outside, but not how they look and feel on the inside.

Hymns of the Spirit and Services of Religion for Use in Churches of the Free Spirit. Beacon Press. This is the book prepared by a joint commission of the Unitarian and Universalist churches. The commission and the churches are to be greatly congratulated. The hymns, including many old and many new, form a splendid collection, with especially strong sections on "life and faith" and "human relations." The preparation of the service book has been taken seriously and the result is an admirable manual of worship. This is a book for liberal churches, but it is no humanistic hymnal.

How Fare American Youth? By Homer P. Rainey. Appleton-Century Co., $1.50. Report of the American youth commission of the American Council on Education, covering such topics as education, employment, health, recreation, the home and citizenship, with special treatment of rural and Negro problems.

The Folklore of Capitalism. By Thurman W. Arnold. Yale University Press, $3.00. (To be reviewed.)

The Redeemer. By W. J. Sparrow Simpson. Longmans, $2.50. A discussion of the atonement, in lectures that have been delivered both to laymen and to Anglican clergy. The author defends the view that it was primarily "a sacrifice of the Son to the Father," and only secondarily an appeal to the heart of man.

The Elements of Comparative Theology. By F. Harold Smith. Scribners, $2.25. (To be reviewed.)

Genetics and the Origin of Species. By Theodosius Dobzhansky. Columbia University Press, $3.60. (To be reviewed.)

Research Memorandum on Religion in the Depression. By Samuel C. Kincheloe. Social Science Research Council, 230 Park Ave., New York, $1.00. Ministers and others interested in the church had better get this and study it for themselves. It is packed with information—not opinions but data derived from research—about the changes that have occurred in churches during the depression period.

Communism and Fascism Destroyed at Christ's Second Coming. By Francis Asa Wight. Evangelical Press, Harrisburg, Pa., 25 cents. The title suggests the drift.

A Hat for Harriet. By Paula Hutchison. Crowell, $1.25. For little girls of about ten.

CORRESPONDENCE

The Southern Wage Scale

EDITOR THE CHRISTIAN CENTURY:

SIR: I note your editorial in a recent issue concerning "Low Wage Scales North and South"—particularly south. I wonder if you have realized that the problem of low industrial wages in the south is not merely a matter of exploitation. Where low farm wages are paid, industrial wages will be correspondingly low—and the blame will not be primarily upon industry. This condition cannot be improved much until the income of the southern farmer increases enough so he can pay better wages for farm labor. In the cotton belt, most dirt farmers live on a very small annual income. At certain seasons they need help, and they pay what they can afford to pay for it. Generally in this area that amounts to $1 a day or less—frequently as little as 50c a day. Farmers would pay more if they had an income which would justify it. But they do not.

It is not surprising, therefore, that communities accept as a boon industries which provide wages, even though seasonal, of as much as $8 or $10 per week.

The whole economic structure is involved in this problem. Not until there is economic justice for the southern farmer can there be economic improvement in any great degree for southern industrial workers.

Oakwood, Tex. EDWARD D. HAMNER.

Catholic Action

EDITOR THE CHRISTIAN CENTURY:

SIR: When I began to read the article, "Liberals and Catholic Action," by D. A. Saunders, in your issue of October 20, I expected to find a criticism of Catholic Action from the American liberal viewpoint. The American liberalism is there, with all its shortcomings, but Catholic Action is not. None of the varieties of things represented by Mr. Saunders as Catholic Action can correctly be termed such.

"Catholic Action," as defined by the Holy Father, "consists in the participation of the Catholic laity in the apostolate of the church's hierarchy."

It is lay participation in the apostolic mission begun when the Apostles left the Upper Room on Pentecost. It is not political action, as the Holy Father made very clear in the encyclical, *Non Abbiamo Bisogno.*

I would refer the editor of The Christian Century, and any readers who really want to know what Catholic Action is, to the official textbook of Catholic Action, *A Manual of Catholic Action,* by Msgr. Civardi, Sheed and Ward, 1936.

If any "new and more dangerous anti-Catholic movements" are set afoot in America, the blame for them can be placed squarely on the liberals who obstinately refuse to examine the Catholic viewpoint.

It is the liberals who would make religion a vest pocket affair, to be shown off on Sundays, and at other times kept out of sight. It is the liberals who are seeking to force on Americans the false dilemma of Fascism or Communism. The Catholics know that dilemma to be a lie, but their efforts to utilize peaceful, democratic means of social reform are being sabotaged by the violent minded, irreligious liberals who have enslaved themselves to the philosophy of materialism.

The truth is that liberals have not the fortitude to examine the Catholic viewpoint. The liberal who does open his mind usually stops being a liberal.

New York. NORMAN MCKENNA,
Editor, The Christian Front.

XUM

Tells of War Relief Work

Evangeline Booth Reports on Salvation Army's Services in Spain and Far East—Chicago Public Forums

(Correspondence from Chicago)

CHICAGO, Oct. 25.—General Booth came to town last week. The name awakens vivid memories of General William Booth, founder of the Salvation Army, that picturesque figure so reminiscent of an ancient Hebrew prophet. This time it was General Evangeline Booth, the old general's daughter, and his successor as international commander of the Salvation Army. In a sense General Booth's present visit is a homecoming, for she was for many years commander of "the army" in the United States. There was a great parade on Saturday morning, Oct. 16, a civic reception at the Auditorium Theater on Sunday afternoon, and a Salvation Army meeting in the same place at night, both of which gatherings crowded that great auditorium. Miss Booth reported that everywhere she found the vast majority of people of all classes the world around intensely desiring peace, "but you can't have peace for the world and for the nations unless you have it in the hearts of men." She told something about the work of "the army" in Spain, where Salvationists transported Basque children to England, and in China where relief work is being done. "Wherever help is needed," she said, "we go not only with doughnuts and bandages, but with Bible and song."

* * *

Indian Prelate Guest of Bishop Stewart

Another notable visitor was Rt. Rev. V. S. Azariah, Bishop of Dornakal, the first native Indian to be elevated to the episcopate in the Anglican Church. During his episcopate the Christian population of his diocese has increased threefold, and now represents almost one-third of the Anglican communion in India. During his visit Bishop Azariah was the guest of Bishop George Craig Stewart, of the Episcopal diocese of Chicago. He spoke and preached on several occasions, one of the largest gatherings being a luncheon at the Union League Club under the auspices of the Laymen's Missionary Movement.

* * *

Movement for World Christianity Has New Secretary

A Movement for World Christianity has elected Fred Atkins Moore as executive secretary to succeed Mr. Charles J. Ewald, who has held that office since the organization of that movement and its predecessor, the Modern Missions Movement. Mr. Ewald, who had insisted from the beginning that his service should be only a temporary one, gave the movement admirable leadership, his long years of foreign service with the Student Y.M.C.A. proving to be a great asset in this work. Mr. Moore is no stranger to Chicago. He was for several years director of the Adult Education Council of Chicago and the able chairman of the Chicago Forum. For the past year he has been national organizer for the Emergency Peace Commission.

* * *

Free Speech In Chicago

Chicago has occasional reason to complain about violation of civil liberties, but certainly it is notable also for its free platforms. The Chicago Forum, the Friday morning Forum at Abraham Lincoln Center, Sinai Open Forum, and the Anshe Emet Forum, are a few of the most prominent centers for the untrammeled discussion of current issues. Outstanding representatives of all points of view, from the most radical to the most conservative, on political, social and religious problems, appear on these platforms, and are subjected to a thorough grilling at the close of their addresses. This year the Chicago Forum has united with the forum conducted by the New England Congregational Church, and will hold its sessions Sunday afternoons at 4:30 in Thorne Hall, on the down-town campus of Northwestern University. The speakers already announced are Nathaniel Peffer, Paul H. Douglas, James G. McDonald, William T. Foster, Solomon Goldman, Norman Thomas, William F. Kilpatrick, Sherwood Eddy, Max Lerner, Scott Nearing, Maurice Hindus and Harry D. Gideonse. Each one will be free to say whatever he likes, and any listener will be free to ask even the most embarrassing question.

* * *

And So Forth

Two 60th anniversaries were celebrated last week, the Pacific Garden Mission, where Billy Sunday was converted, and the Morgan Park Baptist church, one of the strongest suburban organizations of its denomination.

"Light of Ages," the religious spectacle dramatizing religion's contribution to Chicago's growth in the past century, which has been running at the Civic Opera House for the past week, proved to be a beautiful and moving play.

Bishop Henry St. George Tucker, new primate of the Episcopal Church, made his first official visit to Chicago a week ago, and was guest of Chicago Episcopalians at a banquet in the Hotel Sherman.

Dr. T. Z. Koo of China is to speak at an Armistice day mass meeting to be held under the auspices of the World Friendship Commission.

Rev. C. D. Wilson, for 40 years a Methodist pastor in Chicago, died at his home in Evanston a week ago.

CHARLES T. HOLMAN.

Social Welfare Interests Detroit Churches

The Detroit Council of Churches has recommended a plan calling for the setting up in every non-Catholic congregation of the city a welfare council including the pastor and his staff, a representative of each church society, a voluntary consultant from one of the social agencies, an attorney, a physician and an educator. Rev. Francis B. Creamer, rector of Christ Episcopal Church, proposed the plan.

England Hails Chicago Speech

President's Declaration on 'International Anarchy' Gets Warm Reception—Anti-Japan Demonstrations

(Correspondence from England)

LONDON, Oct. 20.—It took a little time for the speech of the President at Chicago to sink into the minds of our people, but when it did, it received a warmer welcome than any declaration of recent times. It is recognized that it cannot be taken as a declaration of policy, but it makes clear that America is wholeheartedly against the "international anarchy" which rules in the Far East and in Europe. At the same time the President's words are not forgotten: "We are determined to keep out of war." It is argued from this that the President has no thought of sanctions, but that he is willing in other ways to cooperate in the attempt to deal with a breach of the nine power agreement. But apart from immediate action it is believed that the President is preparing the way for a long-term policy. One writer of authority puts his impressions in these words: "That America has made up her mind—as, apparently, she has—to redress the moral and political balance of the Old World and interest herself concurrently in the defense of liberty and justice is the biggest event of our day and one that will be decisive" *(Scrutator* in the *Sunday Times)*.

It may be taken as certain that so far as our people have followed the President's argument, they are grateful to him. It is even noted that though the President dealt with the Far East chiefly, he obviously had Spain also in mind when he spoke of "fomenting and taking sides in civil warfare." Spain and China cannot be considered apart. Japan and Italy need no covenant to enable them to play into each other's hands.

* * *

Miss Mabel Shaw is Home for Campaign

Those who were able to see the television program last week had the pleasure of seeing and hearing Miss Mabel Shaw who has just come home from Central Africa by airplane. The L. M. S., to which she belongs, has very wisely called for her help in its campaign to which it gives the title "Wide Open Doors." There is no missionary who can speak to the heads and to the hearts of our people in a more convincing and persuasive way. She took her place in the television program with others—a lady, showing some lovely dogs; an artist drawing lightning sketches; an advocate of a simplified English; a bus driver who writes poetry. But I am sure no one would hold the hearer more firmly than this missionary from Maereshi. She had only five minutes but that was long enough for her to show how in her station she has thought her way into the hearts of the Africans, and how by a deep respect for their traditions she has been able to build up a true African Christian community. The keeping of Christmas and Easter and All Saints in that commu-

XUM

nity must be as beautiful as anything in the world. Her work has become one of inspiration to many other teachers in Africa. It is some years now since she wrote *God's Candlelights,* but that is a book which does not grow old. Her friends know that she has still more to give to Africa.

* * *

Japan's Apologia Falls On Deaf Ears

It is significant that Japan has so far realized that it is on the defensive before the nations of the world. It has issued a reply to the condemnation of its action by the league and by America. Japan must know that it is in danger of losing the friendship of the powers of the world from which it has much to receive. The defense is ingenious special pleading. It has made no impression on British public opinion, which is still solidly against what is taken to be a wanton act of aggression. One charge is particularly resented; the Chinese government which has steadily resisted communism, is said to have yielded to it. For two years Japan has violated the pledges which it made under the Nine Power Treaty, and under such conditions to attribute the war to the aggression of China would be almost comical, if it had not to do with such tragic happenings. It cannot be said that the Japanese case has been suppressed—the answer of Japan has appeared everywhere in the press—but it comes to us as the latest of a long series of plausible attempts to conceal what is plainly a policy of aggression. Sympathy for China is shown in many ways, not least in the practical work of relieving its sufferings. Protest meetings are arranged in Manchester Oct. 17; Liverpool on the same day; in Glasgow on Oct. 17; and in Edinburgh Oct. 25. Next Sunday the London Labor party will hold a mass demonstration in Trafalgar. These are only a few of the meetings in which Japan will be shown what is the answer to its somewhat anxious propaganda.

* * *

And So Forth

The attack made upon Sir Oswald Mosley at Liverpool last Sunday was a cruel and senseless act. He was struck by a stone upon the temple and was for some time unconscious. He is reported to be better. Such an outrage only serves to win sympathy for the victim and the very worst thing the anti-fascists can do is to resort to violence.

The visit of the Duke of Windsor to Germany has been accompanied by the news that he is to write books and pamphlets on working-class conditions and labor problems. This is for most of us a new and welcome task for a "king in exile."

An inquiry is being made with a view to estimating the cost of living. Hitherto the index figures have been based upon the official inquiry of 1918. Today, in order to bring the facts up to date, 30,000 households will make their returns, which will take into account rent and rates, food expenditure, gas and electricity, fuel, clothing and furnishing, and also amusements, such for example as the cinema.

It is 300 years since Ben Jonson died. To commemorate him an exhibition was opened yesterday in the Bodleian Library at Oxford.

The Bishop of London has decided to resign his office in July 1939. By that time he will have completed 50 years of work in London and 38 as bishop. He will be 81 years of age.

EDWARD SHILLITO.

Churches Adopt Program for City

Cleveland Denominations Unite in Study of Church's Responsibility for Community Welfare

(Correspondence from Cleveland)

CLEVELAND, Oct. 22.—In four days of intensive meetings and discussion groups, nearly 500 Cleveland church and social workers strove to interpret "The Role of the Church in Community Life" and to formulate a program of religious social action for Greater Cleveland churches, in the Cleveland School of Christian Living last week. Beginning with four public services on Sunday, the school concluded with an address by Dr. Edgar DeWitt Jones of Detroit, president of the Federal Council of Churches, on Wednesday evening.

The school was announced as the second phase of the United Christian Advance in the city, taking place almost exactly one year after the National Preaching Mission, which it was designed to follow up and to interpret in terms of action. It differed somewhat from the national plan, however, limiting its discussions to social and community areas. Other areas, such as home life, personal religious living, and the mission of the church, are to be considered in later conferences under standing committees of the Cleveland Church Federation, which sponsored the conferences.

Among the specific recommendations were the reorganization of an interracial commission after a lapse of nearly 15 years; inauguration of a movement to organize a peace education committee in every parish in Greater Cleveland; formation of a clearing agency for church unemployed and the offering of vocational counsel for young people through established agencies; a series of informal continuing conferences on labor and industrial problems; further study of the consumers' cooperative movement, and organization of church institutional social workers into a local auxiliary of the national body.

* * *

National and Local Leaders Assist in School

Leadership combined a team of 14 national workers with several times that number of local authorities. Besides Dr. Jones and Rev. Harry C. Munro of the International Council of Religious Education, Chicago, the national director, the guests included Dr. William Clayton Bower of the University of Chicago divinity school; Mrs. Margueritte Harmon Bro, director of community service for the Congregational Christian Council for Social Action, New York; Rev. Irvin E. Deer, Evanston, Ill.; Dr. E. J. Helms, national superintendent of Goodwill Industries, Boston; Dr. James Myers, industrial secretary of the Federal Council of Churches, New York; Dr. Ross W. Sanderson, executive secretary of the Buffalo Council of Churches; Mr. M. M. Shaw, director of youth work for the United Presbyterian Church, Chicago; Rev. W. Russell Shull, director of the National Forum, Chicago; Dr. Shoran S. Singha of the official speakers' bureau of the League of Nations Union in Britain, London; Dr. Leonard Stidley of the Oberlin Graduate School of

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Among the prominent local leaders were Mr. Whiting Williams, industrial consultant and lecturer; Mrs. Marian Quinlan Davis of the Parent and Health Association, and Dr. Edwin McNeill Poteat, new minister of Euclid Avenue Baptist Church. Dr. Robert B. Whyte, pastor of Old Stone Church and federation vice-president, heads the Commission on the United Christian Advance. The Monday sessions included the annual "Federation Day" of the Cleveland Council of Federated Church Women. Conferences after Sunday were in First Methodist Church.

* * *

Baptists and Methodists Open Schools of Religion

The annual schools of religion of the Baptist Association and the Methodist Union are opening this week, each with an enrollment of several hundred church school workers and local church officials. These schools have proved highly successful in uniting their churches behind a constructive educational program, offering a great variety of courses in biblical interpretation and leadership methods. The Baptists have as their director Dr. D. R. Sharpe, executive secretary of the association. The Methodists are led by Rev. Alva I. Cox, Rev. Paul O. Mayer and Rev. Harold B. Williams, pastors respectively of the Parkwood-Asbury, East Shore and West Park churches.

* * *

Dr. Ketcham Succeeds Dr. Dieterich

Dr. Charles B. Ketcham, for seven years pastor of First Methodist Church, Warren, O., became superintendent of the Cleveland district in an exchange with Dr. W. W. Dieterich at the close of the Northeast Ohio Conference at Lakeside late in September.

Rev. John W. Rilling is the new minister of Trinity Lutheran Church, Lakewood, where he succeeds Rev. J. B. Lambert. Rev. LeRoy Deininger, formerly assistant at Calvary Evangelical, recently at First Evangelical, Mansfield, O., has returned to the city as pastor of East 75th Street Evangelical Church.

* * *

Dr. Ehrensperger to Lead Drama Conference

Dr. Harold A. Ehrensperger of Chicago, director of plays and pageants for the Methodist Episcopal Church, will direct a conference for directors, members of church dramatic organizations and others interested in the production of religious drama, in Old Stone Church, Oct. 30. He will be assisted by Mrs. Martha Hazzard Mayer of Rocky River; Mrs. Virginia Wilk Elicker, director of drama for the Cleveland Church Federation, and Rev. Howard B. Withers, chairman of the drama committee.

* * *

Muriel Lester Announced as Armistice Day Speaker

Miss Muriel Lester, distinguished director of Kingsley Hall, London social settlement, who is in America to participate in the new series of the National Preaching Mission, will speak in Old Stone Church on the evening of Armistice day, Nov. 11. Miss Lester comes under the auspices of the Cuyahoga county youth council and the world friendship committee of the Church Federation to renew a series of Armistice day services discontinued several years ago.

O. M. Walton.

Plan for National Teaching Mission

Philadelphia Churches Prepare for a 4-Day Christian Education Effort —Dr. Poling Lectures

(Correspondence from Philadelphia)

Philadelphia, Oct. 21.—With the four-day "National Teaching Mission" here, Tuesday, Nov. 30, to Friday, Dec. 3, Pennsylvania will enter the second phase of the "United Christian Advance." Every pastor in this metropolitan area of Philadelphia, Bucks, Chester, Delaware and Montgomery counties is being asked to send a representative to each of the four seminars, who will in turn conduct classes on those subjects in his own church and community. Dr. Arthur C. Baldwin, pastor of the Chestnut Street Baptist Church, is the general chairman of the Philadelphia mission. The secretaries are Dr. William O. Easton of the Philadelphia Council of Christian Education and Dr. E. A. E. Palmquist of the Federation of Churches. Allan Sutherland is the treasurer. In the other ten districts of the commonwealth the general plan is for a two-day teaching mission in each district, a one-day mission in each county, and one-day missions in all the local churches and communities. Among those cooperating throughout the state are the State Council of Christian Education, the State Christian Endeavor Union, the state Y.M.C.A., the State Council of Churches, the Y.W.C.A. and the American Sunday School Union. Walter E. Myers is chairman and Dr. William L. Mudge secretary of this state-wide interagency committee.

* * *

Dr. Burkhart Will Lead Seminar on Home Life

In the Philadelphia National Teaching Mission Dr. Roy A. Burkhart of Columbus will present "The Principles of Christ in the Life of the Home Today." This will be held in the parish house of the Lutheran Church of the Holy Communion, 2111 Sansom street. It will open with a ministers' meeting on Tuesday, Nov. 30, at 10:30 A.M. Mothers' meetings will also be held in various sections of the city. In the parish house will likewise convene the group on "The Principles of Christ in the Church Program for Today," led by Rev. Clarence W. Cranford of the Logan Baptist Church and Rev. Purd E. Deitz of Trinity Evangelical and Reformed Church. Sessions on "The Principles of Christ and Community Issues Requiring Social Action" will meet in the Arch Street Methodist Church, Broad and Arch streets: "Capital and Labor" under James Myers of the Federal Council; "Interracial Fellowship" under Mrs. Crystal Bird Fauset, and "Temperance" under D. Stewart Patterson of the Methodist Board of Temperance.

* * *

Current World Problems To Be Studied

In that same church will gather the group on "The Principles of Christ and Current World Problems" under Dr. William C. Covert, President James H. Franklin of Crozer Theological Seminary, and Dr. Paul Harris of Washington. Each of these four groups will be a seminar, ad-

dressed by the leader, supported by resource leaders, and followed by a question period. The closing meeting on Friday evening, Dec. 3, will bring all four seminars together at Arch Street Church to hear Dr. John R. Mott on "The Youth of Today and World Issues."

* * *

Dr. Poling Gives Lectures To Temple Theologues

Dr. Daniel A. Poling of the Grace Baptist Temple will give a series of lectures on "The Preacher and His Message" at the Temple University School of Theology. Dean G. Floyd Zimmerman has also announced a number of new courses this year. Two new teachers have been added: Archibald G. Adams, professor of world religions and John W. Laird, professor of the philosophy of religion and social ethics.

* * *

Mt. Airy Inaugurates Two New Teachers

Paul J. Hoh has become professor of practical theology at the Lutheran Seminary at Mt. Airy. A graduate of the University of Pennsylvania and of Mt. Airy, as editor of the Lutheran Parish and Church School Board he has prepared the "Christian Life Course" and other publications. At Mt. Airy he will also lay the foundation for a department of missions and missionary research. Dr. George R. Seltzer, a graduate of Muhlenberg and Mt. Airy, with his Ph.D. from Hartford, comes from Hartford Seminary, where he has been acting librarian and pastor of St. Paul's Church, to be assistant professor at Mt. Airy in the departments of church music, New Testament and systematic theology.

* * *

Missionary Holds Far East Trouble is Psychological

Dr. Gordon Poteat, who has come from the University of Shanghai to become acting professor of homiletics and social ethics at Crozer Theological Seminary, Chester, Pa., has been busy not only with his classes but with innumerable addresses on the crisis in the Far East. According to him, the root difficulty is not so much economic as psychological. The basic tragedy of Japan comes from the false worship of the emperor. Unfortunately. in their overseriousness the Japanese, he asserts, lack a saving sense of humor. The end may be the lasting resentment of China, the closing of Chinese markets to Japanese trade, the isolation and ultimate breakdown of Japan.

* * *

State Y.M.C.A. Points To Fast Growth

"During the past ten years," declares Philo C. Dix, state Y.M.C.A. secretary, "more progress has been made than ever before in extending the work into communities that have never had Y.M.C.A. activities, so that at this time, through the work of the state staff, Christian character-building club work is being conducted in all sections of Pennsylvania. More Hi-Y and other groups are being conducted in places that do not have Y.M.C.A. buildings than in those cities that do possess them. Most significant is the fact that this growth is in activities for the development of Christian character in an era of general moral and spiritual 'let-down'." Ten years ago only 12 per cent, now 50 per cent, of the cities have been reached. A decade ago one in eight of the boy population was reached; today, one in four. The number of clubs per city has increased from five to 34. Instead of 400 groups, there are now 6,000.

* * *

And So Forth

Philadelphia's participation in the centennial of Presbyterian missions was opened with an impressive mass meeting at the Academy of Music, addressed by Dr. Enrique G. Sobrepena, moderator of the United Evangelical Church of the Philippine Islands, and Dr. Charles T. Leber, the new secretary of the Presbyterian Board of Foreign Missions.

Nearly 1300 participated in the foreign missionary pageant, "The Glory of the Light," in convention hall, by the dioceses of Pennsylvania and Deleware. The children's chorus numbered 6,000 voices. During the drama, which has been repeated in Cincinnati, the Sunday schools presented their 1937 Lenten offering.

When the Old First Reformed church stood at 4th and Race streets, where George Whitefield and other eminent divines preached, the "Hallelujah Chorus" from Handel's "Messiah" was first sung in America there in 1786. Under the present pastor, Dr. G. H. Gebhardt, the church, now located at 50th and Locust streets, has celebrated its 210th anniversary.

Rufus M. Jones of Haverford College, Dr. Rex S. Clements of the Bryn Mawr Presbyterian Church, and Albert L. Kramer of New York, spoke at the clergy retreat under the Ministerial Union and Federation of Churches at the First Baptist Church of Roxborough.

CHARLES DANIEL BRODHEAD.

Bishops' Pastoral Ends Convention

Episcopal Prelates Call for Unity of Christendom in War on Secularism—Large Budget Adopted

(Special Correspondence)

CINCINNATI, Oct. 19.—At a quiet and unostentatious service this afternoon in Christ Church, the 52nd triennial General Convention of the Protestant Episcopal Church came to an end. As the bishops, deputies and delegates moved out in the street to go their many ways, it was no easy thing for Cincinnatians to realize that the con-

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vention for which they had been so long preparing was over.

At this service, Bishop Stevens of Los Angeles read the pastoral letter of the bishops, which during the coming month will be read in every parish and mission throughout the church. In forthright speech it repeated the challenge stated so clearly by Bishop Parsons of California in his sermon on the opening day that the gospel of Christ is a gospel of reconciliation. Attempting to look the present chaotic world straight in the face, the pastoral declared: "So widespread is the crisis that there is no possibility of recovery except by a return to the elemental facts of life and religion. At the center of our difficulties is indifference toward the things which we as Christians believe to be fundamental. Thoughtful leaders are beginning to feel that something is needed to persuade men to believe that this is God's world and that he is in it. . . . The task of the next generation of Christians, therefore, may be not only to settle differences of opinion on doctrine and administration but also to stand together for an interpretation of the universe in terms of belief in God and the truth that he is in Christ reconciling the world to himself. . . ."

"Christian morality and social security depend on belief in the fatherhood of God and on a consciousness of the unity of mankind, realized in terms of actual brotherhood. Justice, fair play, the square deal, and other standards of the moralist have vitality only as they are set against a background of religion. God is the bond of unity among men. Common religion, rightly understood and loyally followed, creates common purposes and ideals. . . . The Christian conception of God's purpose is man's hope of understanding among nations and races."

Pastoral Denounces War

After a concise denunciation of war and the economic and political factors responsible for war, the pastoral stated: "The church must not sit quietly by when the world faces acute social and economic problems. It is intensely concerned with those crises that bring misery and need to God's children. Hunger, persecution, exploitation and injustice—all the ills that beset man and hinder the development of free personality are its responsibility. Our hearts must be stirred in such a way that it will be our desire and passion to find jobs for the jobless, to carry hope to the hopeless, to assure relief to the oppressed, and, in the words of the Oxford Conference on Life and Work, 'to secure the best possible social and economic structure in so far as such structures and institutions are determined by human decisions.' "

"Christianity," continued the pastoral, "has been called a smothered religion—smothered by all kinds of forces, within and without. We must not allow fear or selfishness to smother this program which, we repeat, is the concrete expression of our Christian faith. . . ."

The pastoral then affirmed "the imperative need of a unified Christendom and of a church which in its oneness shall proclaim the love of God as revealed in Jesus Christ and shall proclaim our responsibilities as citizens of his kingdom." It hopefully concluded its message by saying: "It is in our awakened passion for justice, in our deepened sense of Christian responsibility, and in our recognition of the need of unity that the hope for the future lies. Here we rest our assurance of a happier future and our conviction that the tabernacle of God is with men and that he maketh all things new."

With this stirring message there came to an end a convention which for its brevity, its harmony of spirit, and its accomplishments, will rank in the forefront of Episcopal legislative sessions. Its greatest contribution has been its atmosphere of challenge and the acceptance of responsibility. This is an intangible spirit that has, nevertheless, found concrete expression in a number of ways.

Enlarged Budget Adopted

The budget proposed for 1938 called for an expenditure of $2,378,090. During the convention the budget and program committee met with representatives of every diocese and fresh objectives were established with universal enthusiastic consent. The final budget was presented to the House of Deputies by Dr. Frank H. Nelson of Cincinnati amidst great applause, and calls for an objective in 1938 of $2,450,000. In addition, the convention authorized an immediate emergency appeal of $300,000 for missions involved in the war zone in China, for rebuilding and for operation of medical and relief stations. The visit of Bishop Azariah of Dornakal in India aroused much enthusiasm among the deputies and a modest appropriation was made for missionary work in his diocese, and a commission was appointed to investigate the possibility of an Episcopal missionary district in India. The convention lauded the work of the Forward Movement Commission, authorized its continuation and expansion, and at the same time authorized greatly increased appropriations for the publicity departments of the church which were virtually destroyed by depression retrenchment. Considerable recognition was given to the problem of domestic missions, especially work among the Negroes and in rural districts. Negro Episcopal leaders were highly gratified by the appointment of a commission to study expansion of Negro work, and applauded the provision made for the first time for a Negro executive secretary on full time.

New Bishops Elected

As the General Convention is responsible for the organization of the church, its session saw a number of alterations in church structure, and the election of several new bishops. Amidst great applause, the missionary district of Oklahoma, under the charge of Rt. Rev. Thomas Casady, was raised to the full status of an independent diocese. This action was the result of that district's acceptance of responsibility for its own financial support. Certain islands hitherto within the jurisdiction of Michigan were transferred to that of Northern Michigan. The convention authorized the dropping of the name "Protestant" from the church's title as used in the missionary district of the Philippines, in response to missionary appeals that the word was universally misunderstood. This is in accord with the practice already adopted in Brazil, Cuba and Mexico, where the authorized title of the church is "The Episcopal Church" of each of those countries.

In addition to the election of Bishop Tucker of Virginia to the new and expanded office of presiding bishop, the convention announced the election of three missionary bishops. Rt. Rev. Alfred A. Gilman, formerly Suffragan Bishop of Hankow, succeeds Rt. Rev. Logan H. Roots as Bishop of Hankow. Rev. William Payne Roberts, since 1914 a missionary at Nanking, succeeds Rt. Rev. Frederick R. Graves as Bishop of Shanghai. Rev. Robert Wilner, a Philippine missionary, becomes Suffragan Bishop of the Philippine Islands. Eight resignations

NOTES for a BOOK ABOUT MEXICO

By Howard Vincent O'Brien

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were accepted from old and faithful servants of the church, whose presence will be sorely missed when the House of Bishops next convenes. They are: Bishop Frederick R. Graves of Shanghai, Bishop Logan H. Roots of Hankow, Bishop John M. McCormack of Western Michigan, Bishop D. W. Saphore of Arkansas, Bishop Robert C. Jett of Southwestern Virginia, Bishop Arthur C. Thomson of Southern Virginia, Bishop Paul Matthews of New Jersey, and Bishop Samuel G. Babcock, Suffragan of Massachusetts.

Something close to 450 separate resolutions received consideration in the course of the 12 legislative days of convention. Few of these approached the importance of the three matters mentioned in this column last week: the report on marriage and divorce, the office of the presiding bishop and the World Council of Churches as proposed by the Oxford and Edinburgh conferences. A few, however, drew widespread interest. The convention gave its wholehearted support to the federal war on syphilis but defeated a resolution to require medical certificates of freedom from venereal disease from both parties requesting a church marriage, considering that this was a matter for state legislatures to handle. The convention refused to authorize the use of intinction in the administration of the holy communion, but projected a study of the subject. A commission was authorized to study and report on the problem of social security for lay workers in the church. Medical, physical and nervous examinations were advocated for candidates for holy orders. A resolution to alter the canons to provide for the establishment of a court of appeals for cases involving presbyters was killed by the House of Bishops, and a resolution proposing a commission to draw up uniform national examinations for candidates for the ministry was killed by the House of Deputies.

Refuse to Interfere with the C.L.I.D.

Two attempts were made to swat the Church League for Industrial Democracy. One called for a segregation of official and unofficial meetings in the convention program, and was killed concurrently by both houses, being introduced independently in each. The other called for a committee to censor the official convention program as formulated, and met with the death it deserved.

Of the strictly political resolutions, the most interesting called for a relaxation of the Japanese Exclusion Act. A commission that has been studying noncombatant service in time of war was continued. Communism and totalitarian state were the targets of other resolutions, familiar in content. Mention might be made of a heated debate which broke out among the delegates of the Woman's Auxiliary on the illuminating question of military training in Episcopal Church schools and colleges.

Time and time alone can test the value of such a picking and choosing out of all the matters that passed before convention. This list should make clear, however, the wide variety of issues debated and would give an indication of the liveliness of the sessions. There was little or no rancor, less evidence of partisanship than one expects in a church like the Episcopal with its different wings and types of churchmanship, and a commendable positive spirit and resolve. To this newcomer to a General Convention, it has proved a stimulating and hope-arousing experience. It was not what he had been led to expect of a church assembly.

WILLIAM H. MELISH.

Japan Expects Long Struggle

Government Propaganda Prepares People for Sacrifices—United States Wins Favor at Britain's Expense

(Correspondence from Japan)

TOKYO, Oct. 7.—Although no spectacular changes have taken place in the internal situation in Japan during the past few weeks, the background of all thought and action is the trouble "over there." And as the casualty lists in the papers become continually longer, and the military funerals more frequent, it steadily presses nearer home to the common people. We see few send-offs now; the men are in camp or gone, and the nation has settled down to a long, hard pull. Although all news reports in the vernacular papers are optimistic, and nearly every edition carries a pictorial supplement showing troops pressing forward to some new objective, the public is being constantly warned against expecting an early settlement, and urged to maintain morale for what may be a protracted struggle.

* * *

Financial Structure Still Sound

The financial structure still seems sound. All capital investments are now strictly regulated, as are the heavy industries. Governor Yuki of the Bank of Japan reports the balancing of the emergency budget with the issuing of 200 million yen less of public bonds than were authorized. The exchange rate for the yen abroad remains pegged as usual. In order to maintain this level and to encourage local products emergency legislation controlling all foreign trade has just gone into effect. There is a drastic restriction on even essential materials, and a complete prohibition of 231 articles rated as nonessentials in the imports list. Many of these are in daily use by foreigners living in Japan, but they all have their Japanese sub-

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Dr. E. Harold Geer, Organist and Choir Director, Vassar College; Chairman of Music Committee, First Congregational Church, Poughkeepsie, N. Y., writes: "The committee felt that the selections of hymns in *The New Church Hymnal* was more interesting and more in line with present-day emphases than that found in any other book which we examined. All in all the church is very glad we waited for this hymnal."

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stitutes, no doubt. There are to be no more movie films imported for the present. This will be a real loss, as the quality of American films brought in during the last year or so has been relatively high.

Especially to be regretted is the cancellation of forthcoming visits from a number of world-famed masters of music. Meanwhile Japan is making her musical offering in the tours of Viscount Konoe and K. Yamada as guest conductors of the great orchestras throughout America and Europe. Musical appreciation and the capacity for musical expression are making steady progress here. This is felt in the Christian churches and schools. The "Union Hymnal Committee" is spending part of its royalties in the conducting of institutes of church music throughout the country. Already the new Christmas music is on display, and the large choirs of Professor Nakada and of Mr. Tsugawa are beginning their fall work.

* * *

United States Gains Favor As Great Britain Loses

Tides of public opinion shift quickly. By the irony of events the traditional feeling of friendliness toward Great Britain seems to have undergone a change, as reflected in the tone of diplomatic exchanges, in editorial comment, and in the protests directed at the Archbishop of Canterbury, Evangeline Booth and others for their support of what are thought to be anti-Japanese movements in England. In the meantime President Roosevelt's prompt action in the case of the munitions-carrying *Wichita*, and his general attitude and policies have for the time being swept away the accumulated doubts and misunderstandings of years in a wave of good feeling toward the United States. This may yet prove an asset for international peace should the time come for the friendly services of third powers in the adjusting of post-conflict relationships.

* * *

Sino-Russian Pact Source Of Apprehension

Great nervousness has been caused by the announcement of the Sino-Soviet pact, the full contents of which are not known. It tends to confirm the apprehension of many that the present conflict, serious as it is, may be but the prelude to a still more fateful struggle with the colossus of the north.

* * *

Public Opinion Controlled By Government

It is generally said that Japan is unskilled and inarticulate in presenting her case to the judgment of the world; and to correct this delegations are now being sent to Italy, Germany and the United States, and several broadcasts to foreign countries have been promoted by the authorities. But at home, at any rate, the organization of opinion has reached a high degree of technique. Under the formula "general spiritual mobilization" it is planned that the thinking of every subject of the empire shall be reached and guided. Each of the departments of government has its own bureau of intelligence, and these all unite in the "Committee on Information," which publishes a popular weekly bulletin, and which fixes the main currents of newspaper, magazine, radio and cinema information.

This has been implemented on the side of the public by the formation of the "National Federation for Spiritual Mobilization," composed of 65 national patriotic, cultural, religious, social and reform organizations, and covering almost the entire span of Japanese society. The Christian churches see in it opportunities for the moral leadership of the nation. Though it is an instrument for solidifying national morale in support of the operations in the field, yet in its threefold central emphasis on loyalty, economy and sobriety it does offer a common platform for the inculcation of universal moral values, and in it the Christians seem to feel they have a practical working area for the expression of both their loyalty as subjects and their idealism as Christians.

Dr. Chiba recently went on the air under the auspices of this movement in a ringing moral appeal in Christian terms, the courage and sincerity of which challenged the attention of the nation. CHARLES IGLEHART.

Death of W. P. Hobart, Prominent Presbyterian Layman

Walter P. Hobart, Presbyterian layman and founder of the Ministers Life and Casualty Union, died at his home in Minneapolis Oct. 6, at 87 years of age. Although Mr. Hobart organized two commercial insurance companies, the American Mutual Accident Association and the Surety Fund Life Company, he had planned for years to found an insurance company for clergymen only. This he did in 1900 when he incorporated the Ministers Casualty Company. He disposed of his other interests and served as secretary and executive head of this company until his retirement in 1920. When the company added life insurance contracts to its program, the name was changed to the Ministers Life and Casualty Company. A son, Mell W. Hobart, succeeded his father as head of the company.

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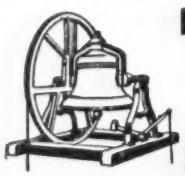

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Council Issues Peace Message

Federal Church Body Follows Oxford Conference Statement in Armistice Day Pronouncement

(Correspondence from New York)

NEW YORK, Oct. 25.—For its annual Armistice Sunday message to the churches the department of international justice and good will of the Federal Council of Churches has taken excerpts from the pronouncements of the Oxford Conference. The leafllet, which may be had for $2 a hundred, also includes the statement of the council's executive committee on the Far Eastern conflict previously cited here, and a prayer for mercy and for grace.

* * *

Endorse President's Stand but Condemn Trend toward War

Three officers of the council, Edgar DeWitt Jones, president, Mary E. Woolley, chairman of the department of international justice and good will, and Samuel McCrea Cavert, general secretary, signed a letter to President Roosevelt supporting strongly his Chicago declaration concerning "the sanctity of international treaties and the maintenance of international morality." They say they are grateful that "America's foreign policy is not one of selfish isolationism." But they make clear that their endorsement of consultation with other nations does not include "concerted military action which might involve us in general war." They believe it is "the duty of the United States to cooperate with other nations in establishing the primacy of law and order in international relationships," but they want "to guard against the growth of a belligerent attitude," and assert "there will be no permanent appeasement of the situation until economic intercourse is facilitated and equitable access to raw materials and markets assured."

* * *

Children Asked to Aid Spain

The "Committee on World Friendship Among Children" has come to life again to promote gifts by American children to the children of Spain. It wants every Sunday School to buy one of its small suitcases at one dollar and fill it with a sweater or scarf and other suggested gifts. The American Friends Service Committee will distribute the suitcases to Spanish children regardless of their parents' politics.

* * *

Student Volunteer Movement Has New Secretary

Dr. Paul Judson Braisted, age 34, has been appointed the new general secretary of the Student Volunteer Movement. He was a missionary in South India under the American Baptist Foreign Mission Society. In 1929 he worked for six months with E. Stanley Jones. Three years he directed religious work at Judson College, Rangoon, Burma, and recently he has headed the Bible department of Mount Hermon School. Since the Indianapolis convention two years ago the Student Volunteer Movement has been dormant. But with its new secretary it hopes to resume its work of telling the story of missions to college groups. It works largely through the campus "Y"s. On its budget of $21,000 it plans to bring younger missionaries into contact with students. But enlistments are not to be sought, for few can be placed. Meanwhile Sherwood Eddy, former leader of the movement, is reported to be trying out a new summons to youth. He wants to enlist students for Christian service, not in the foreign field, but in the hot spots of American social conflict.

* * *

Brick Presbyterian Moves Site After 80 Years

The congregation of the 80-year-old Brick Presbyterian Church has held its last service in the midtown structure and worshiped last Sunday in the Park Avenue

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by Albert W. Palmer

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Young men who are contemplating entering the ministry. The chapter on "A Self-Analysis for Ministers" presents a nine-page "outline of personal self-measurement" prepared by a committee of the American Association of Theological Schools by which young men may grade themselves to ascertain "whether or not the life of the minister is the right life" for them.

Young men who have decided upon the ministry as a life work, and are making plans for preparation for its responsibilities. The chapter on "The Training of the Minister" affords advice from one who has had a quarter-century of active service in the pastorate and who now guides the activities of a great theological seminary.

Ministers' wives. There is a special chapter written by Mrs. Palmer on "The Minister's Wife."

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Presbyterian Church. The new church is to be constructed at Park avenue and 91st street. Dr. Merrill, the pastor, told a capacity congregation the last Sunday in the old structure, "If by moving from this church, God becomes less a spirit of one place and more a spiritual reality, then we shall have gained something."

* * *

Episcopalian Rectors Disagree on Convention's Divorce Action

Episcopal parsons have been reflecting on the defeat of the more liberal divorce canon by the General Convention. Henry Darlington, rector of the Church of the Heavenly Rest, announced to his congregation that "the Episcopalians have fumbled the divorce question again." He commended the more able way in which the Presbyterians have handled the subject. They are more liberal in their law and in its practical application by the local minister. Roelif H. Brooks, rector of St. Thomas' Church, also favored a revision of the canon, but opposed the wide discretion given the bishop in the defeated canon. On the other hand Frederic S. Fleming of Trinity Church supported the convention action. He said, "Once the church has blessed a marriage it has no power to revoke that blessing."

* * *

H. Paul Douglass to Head Commission on Unity

H. Paul Douglass, formerly director of the Institute of Religious and Social Research and author of many studies of the church and of church unity in America, has been appointed the executive secretary of the Federal Council's new commission for the study of Christian unity. This commission will cooperate with the continuation committee of the World Conferences on Life and Work, and Faith and Order. Its particular work will be with the problems of unity in the United States.

BRADFORD YOUNG.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y: youth (15-20 years); C, children (under 15 years).

Blonde Trouble

(Eleanore Whitney, Johnny Downs) (Para) Amateurish, insipid offering about small-town writer confidently seeking fame in New York—and getting it—an honest little working-girl heroine, a trouble making gold digger and various crude characters. Strained humor.

For A, Y and C: Poor.

POPULARITY
By Regina Westcott Wieman

"Packed full of workable wisdom and common sense. A trained psychologist analyzes the finer qualities of life that make character and at the same time make one popular—and useful. Can be read in a few hours—and lived into a lifetime. A grand book for young people—of all ages, and readily adaptable for group study in young people's societies."—(Jesse Halsey in *Presbyterian Tribune.*)

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Counsel for Crime

(Otto Kruger, D. Montgomery) (Colum) Forceful indictment of unscrupulous trial practices. Kruger splendid as brilliant criminal lawyer, "mouthpiece" for underworld, who is prosecuted and innocently convicted by his own high-principled son, the latter ignorant of their relationship.

For A: Fair. For Y: Too mature. For C: No.

Fight for Your Lady

(J. Boles, J. Oakie, I. Lupino) (RKO) Merry, lively nonsense comedy, much slapstick, concerning romantic adventures of American tenor who, disappointed in love, deliberately provokes duel with best swordsman in Europe. Incredible, ridiculous stuff, but not intended to be realistic.

For A and Y: Amusing. For C: Perhaps.

Heidi

(Shirley Temple, Jean Hersholt, A. Treacher) (Fox) The famous child story beautifully produced, directed, acted and mounted. Shirley delights as the little orphan, and appealing humor lightens the melodramatic action, which unfortunately becomes too harrowing in final scenes for oversensitive children.

For A: Good. For Y: Very good. For C: Total effect good.

Here's Flash Casey

(Eric Linden, Boots Mallory) (Grand Nat'l) Elementary, loosely-woven film about newspaper photographers and unimpressive hero who becomes innocently involved in sordid extortion racket but, aided by pal, captures the blackmailers. The usual love interest included.

For A: Mediocre. For Y: Mediocre. For C: No.

The Hoosier Schoolboy

(Mickey Rooney, Anne Nagel) (Monogram) Simple little story of touching human appeal. Mickey does fine role as a loyal, misunderstood lad, helped by the understanding sympathy of fine teacher. Good family picture, but scene of truck smashing through barricade may prove exciting to sensitive children.

For A: Good. For Y: Good. For C: Good but mature.

It Happened in Hollywood

(Richard Dix, Fay Wray) (Col) Naïve, sentimental story with some novel touches, of especial appeal to boys. Cowboy star of silent movies is out and goes broke when talkies come in. Illness of a loyal boy fan motivates some unconvincing action restoring hero to stardom.

For A: Elementary. For Y: Fair. For C: Fairly good.

She Asked for It

(William Gargan) (Para) Thin comedy mystery told in the light manner now in vogue. Successful writer of mystery stories turns detective himself and exposes murderers in series of baffling crimes. Farfetched story with occasional amusing moments. Title puzzling.

For A and Y: Mediocre. For C: No.

Best Family Films

Riding on Air	Thin Ice
Elephant Boy	Annapolis Salute
Make a Wish	100 Men and a Girl

Best Films for Adults

Life of Emile Zola	High, Wide, and Handsome
Dead End	The Prisoner of Zenda
Wife, Doctor and Nurse	Baltic Deputy

The Oxford Conference

Official Report

By J. H. Oldham

is due from the press November 15

● THIS IMPORTANT VOLUME has long been awaited by the host of Church leaders who plan to bring into their own communities the values of the memorable conference held in Oxford. Miniature Oxford conferences are already being scheduled in many places throughout America. This book, now announced, is invaluable to those who desire to understand the full significance and import of this conference which has now taken its place in the history of the Christian church.

● Written and edited by the man who more than any other was responsible for Oxford, it contains a clear, concise, illuminating story of the origin of the conference, its theme, its membership, its results; the leaders of the conference, with the significance of their messages; the services of worship at St. Mary's Church, which, according to Dr. Oldham, meant more than any other phase of the conference to many of the delegates; the work of the committees, and their reports; the addresses at the plenary sessions, by such leaders as the Archbishop of Canterbury, William Paton, T. Z. Koo, T. S. Eliot, M. Pierre Maury, Reinhold Niebuhr, W. R. Matthews, Justin Wroe Nixon, H. P. Van Dusen and many others—all these high lights of the conference are discussed by Dr. Oldham in pages of illuminating comment. The literature of the conference—the books published before the sessions and books to be published—is also indicated, and its importance stated.

● Following Dr. Oldham's story of the conference is presented the all-important Message from the Oxford Conference to the Christian Churches. Then come the Reports of the various sections—on Church and Community; on Church and State; on Church, Community and State in Relation to the Economic Order; on Church, Community and State in Relation to Education; on the Universal Church and the World of Nations; on the Church and Community.

● Then follow six important Appendices: A—A Message to the German Churches. B—Report of the Committee of Thirty-five, on the World Council of Churches. C—Program of the Conference. D—Officers of the Conference. E—Churches Represented at the Conference. F—Delegates to the Conference.

THIS BOOK is absolutely indispensable for those who are planning to organize miniature Oxford conferences in their communities, for ministers who are preaching on the achievements of Oxford, and for those alert minds concerned with the trend of Christian thought today.

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